

SIMPLE ESSAYS WITH THEIR OUTLINES

First Series

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v

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PREFACE

THE following essays are intended to be of some practical assistance to Indian schoolboys in their attempts to write English prose. They may also be found useful by junior college students. Without going so far as to say that, in teaching English composition, example is better than precept, it is at least true that both example and precept are necessary. Senior college students reading for their degree must of course cultivate a good English style by studying Addison, Burke, Macaulay and other recognised masters of English prose. But beginners in English composition are likely to despair, if they commence by trying to emulate such high excellence. It is advisable to learn to walk before you begin to run. A young student of English attempting to write antitheses after the manner of Macaulay or to rival the eloquence of Burke is sure to produce a ridiculous travesty of these two great writers. It is therefore necessary that he should at first direct his attention to simpler models, the moderate standard of which he may hope to reach by steady practice in writing and by attention to the instruction of his teacher. It is to supply the want of such models that the following essays have been written. They lay no claim to originality of thought or brilliancy of expression, for such qualities can hardly be expected from young students studying for the

PREFACE

Matriculation or Previous Examinations. They are simply such commonplace remarks on commonplace subjects, as might present themselves to any intelligent boy, who took the trouble to think out in his own mind the subject appointed for him to write upon in the school-room or examination hall.

The student who uses this book for the purpose of self-instruction is recommended first to select one of the hundred themes enumerated in the index, and ask himself what thoughts he has upon the subject. If he finds that he has plenty to write about it out of his own head, let him proceed to write his piece of composition, following the hints given in the first essay. If, however, his ideas upon the subject are not sufficient to provide material for a respectable essay, he should turn to the outlines given immediately after the index and use them as stepping stones. The items in each outline will suggest ideas and make the task of writing the essay easier. When the beginner has written as good an essay as he can, either out of his own head or with the assistance of the outlines, then, *and not till then*, he should read the printed essay on the subject he has chosen, and carefully compare it point by point with his own production.

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OUTLINES OF ESSAYS.

1.—ESSAY WRITING.

1. Think before you write.
2. Note down in a short outline what you have to say on the subject, and arrange your thoughts in their natural order.
3. Consider with reference to the time at your disposal at what length you should treat each topic.
4. Read over the essay and correct bad grammar, clumsy repetitions, and obscure sentences.

2.—EVILS OF SLAVERY.

1. Slavery perhaps once a comparative good.
2. Slavery in modern times—
 - (a) Capture of slaves.
 - (b) Journey to the coast.
 - (c) Horrors of the slave ship.
 - (d) Domestic slavery and work in the plantation.
3. Effects of slavery—
 - (a) On masters.
 - (b) On poor free men.

3.—PUNCTUALITY.

1. Meaning of the term.
2. The punctual school boy.
3. The punctual man.
4. The unpunctual man—
 - (a) Rises late.
 - (b) Late for breakfast, train, office.
 - (c) Annoyance caused to his employers, associates and family.
 - (d) Likely to ruin his own prospects and may cause grave disasters.

4.—KNOWLEDGE IS POWER.

1. Meaning of the aphorism.
2. Illustrated by contrast between London now and in Cæsar's days—
 - (a) Ancient Britons, how little their muscular strength could effect.

- (*l*) Modern London as it would appear to an ancient Briton. Thames Embankment, Great Buildings, Bridges, Steam Ships.
3. Superior power of civilised men ^{due} to knowledge.
 4. What has been effected by knowledge of the magnetic needle, saltpetre, dynamite, steam.
 5. It is by knowledge that man has changed the face of the earth.
 6. Knowledge defends herself against extinction.

5.—THE GAME OF CRICKET.

1. Cricket the national game of Englishmen all over the world.
2. Cricket in India.
3. Indian climate on the whole unfavourable to cricket.
4. Advantages of cricket—
 - (*a*) Trains the mind and body.
 - (*b*) A bond of union between—
 - (i) Rich and poor ;
 - (ii) England and the Colonies.
 - (*c*) Its pleasantness.

6.—LETTER WRITING.

1. Letters connecting links between distant friends.
2. Pleasure afforded by letters from absent friends.
3. Duty of writing letters and of writing them with care.

7.—EARLY RISING.

1. The old habit of early rising in England contrasted with the late hours now kept in London.
2. Proverbs recognising importance of early rising.
3. The early riser gets a good start in his day's work and can spare time for healthy recreation.
4. Late risers spoil their health by working late at night.

8.—INDIAN MOUNTAIN SCENERY.

1. The Himalayas.
2. The Ghauts of Western India—
 - (*a*) As seen from the Railway.
 - (*b*) As seen by a pedestrian.
 - (*c*) Antiquities and fine views.
 - (*d*) The ascent of the Duke's Nose.

9.—WELL BEGUN IS HALF DONE.

1. Difficulty of gaining self-confidence in swimming and other physical accomplishments.
2. Difficulty of getting through the drudgery of the first elements in acquiring knowledge.
3. Importance of a good beginning in literary composition. Preliminary work in thinking out a subject.
4. Moral application of the saying.

10.—PENNY WISE POUND FOOLISH.

1. Thrift sometimes requires us to spend money.
2. Examples of the folly of curtailing necessary expenditure.
3. Cheap articles are often dear in the end, and may entail serious loss.
4. Disastrous results of false economy in great matters.

11.—CHOICE OF A PROFESSION.

1. In India many have their choice restricted by caste.
2. Freedom of choice among the educated classes.
3. Government service—
 - (a) Its variety.
 - (b) Its advantages and disadvantages.
4. Law, medicine, business.
5. Cannot educated men engage in agriculture and trade?

12.—FAMILIARITY BREEDS CONTEMPT.

1. Meaning of the saying.
2. How Eastern kings avoided such contempt.
3. Loyalty to kings in distant provinces.
4. No man a hero to his valet.
5. Real excellence is not rendered contemptible by familiarity.
6. Application of the saying to things—
 - (a) The sexton and dead bodies.
 - (b) The inhabitants of mountains.
 - (c) Familiarity breeds contempt of danger.

13.—HISTORY.

1. History makes amends for the shortness of life.
2. Its interest derived from the reality of its characters and incidents.
3. A good historian does not confine his attention to kings and queens.
4. Great practical value of history.

OUTLINES OF ESSAYS.

14.—GEOGRAPHY.

1. 'Enables our minds to transcend the limits of space.
2. Progress of geography illustrated by comparison between ancient and modern maps.
3. Natural course of geographical study.
4. Advisability of constant reference to an atlas whether we are reading history or the daily papers.

15.—FRIENDSHIP.

1. Increases our happiness in prosperity.
2. Diminishes our misery in adversity.
3. Defends us against misfortune.
4. Bad friends may work us much evil.

16.—EARLY MORNING IN A GREAT CITY.

1. Wordsworth's sonnet on London in the early morning.
2. A similar scene in Bombay.
3. The inhabitants rising for their various labours.
4. A few retire to rest at early morning.
5. Some employ the early morning in exercise.
6. They enjoy the freshness of the air and the beauty of their native city.

17.—THE POWER OF HABIT.

1. Why habit is called second nature.
2. Various illustrations of the power of habit.
3. Importance of the power of habit in forming the character.

18.—EMIGRATION.

1. Sadness of emigrants leaving their homes.
2. Their misery at sea.
3. Yet they may be happier in their new home.
4. Englishmen emigrating to the Colonies get better wages for themselves, and may by going away improve the condition of the labourers left at home.

19.—EFFECT OF WEALTH ON NATIONAL CHARACTER.

1. Common idea that wealth impairs national character.
2. Emigration not the effect of national wealth.
3. Wealth sometimes leads to luxury and effeminacy as in Rome.
4. Athens and modern Europe prove that wealth does not necessarily cause national deterioration.

OUTLINES OF ESSAYS.

20.—DIARIES.

1. Keeping a diary a good training in method.
2. Entries should be made at a definite hour every day.
3. Diaries useful to consult when writing letters.
4. Enable us to estimate the amount of work done.
5. Recall the past to us.
6. Historical value of some diaries, *e.g.*, those of Scott and Pepys.

21.—CHANGES DUE TO RAILWAYS, STEAMSHIPS, AND TELEGRAPHS.

1. They have done much to annihilate distance.
2. Instances of the shortening of time in journeys.
3. Increase of travelling brings nations into friendly contact with one another.
4. Improved communication increases commerce and is a protection against famine.

22.—INDIAN RAILWAYS.

1. Natural obstacles to be surmounted by Indian railways.
2. Strategic value of railways.
3. Military railways useful in time of peace.
4. Railways develop productive industry.
5. Railways and caste.
6. Educational value of railways.

23.—COMPETITION.

1. Competition increases energy.
2. Instances from political and literary history.
3. Competition lowers prices.
4. Effect of monopoly in Indian trade.
5. Good effect of competition in International Exhibitions.

24.—CHARITY.

1. Original meaning of the word charity.
2. Charity in India.
3. Even the poor can exercise this virtue.
4. Bad results of indiscriminate charity.
5. Limits to be observed in charity.
6. Charity given to sufferers from some calamity that could not be foreseen.

25.—CLEANLINESS.

1. Cleanliness next to Godliness.

2. The law of Moses and Mahomet prescribed Cleanliness as a religious duty.
3. Cleanliness conducive to self respect.
4. Sanitary importance of cleanliness.
5. Importance of an abundant water supply.

26.—CRUELTY TO ANIMALS.

1. Benevolence forbids cruelty to animals.
2. Defence of vivisection considered.
3. Kindness to animals in the East, connected with the doctrine of Metempsychosis.

27.—BRAVERY.

1. Various kinds of false bravery —
 - (a) That due to ignorance.
 - (b) Dutch courage.
 - (c) When one fear conquers another fear.
2. Constitutional courage, example.
3. Bravery rising superior to constitutional timidity.
4. Foolhardiness.

28.—MORAL COURAGE.

1. Meaning of moral courage.
2. Distinguished from ordinary courage.
3. Two kinds of moral courage corresponding to two kinds of ordinary courage.
4. Men who can face danger may be deficient in moral courage.
5. Peculiar difficulty of moral courage.

29.—AN INDIAN BAZAAR.

1. Shops of the same kind in the same street.
2. Prices not fixed.
3. Consequent necessity of bargaining.
4. Variety of people and costumes.
5. Architectural features and bright sun.

30.—PLEASURES OF THE COUNTRY.

1. Love of the country expressed in prose and poetry.
2. Why literary men love the country.
3. Pleasure of a holiday in the country.
4. Pleasures of the country appreciated by town people more than by country people.

31.—ADVANTAGES OF LIFE IN GREAT CITIES.

1. Educational advantages—
 - (a) Schools and Colleges.

OUTLINES OF ESSAYS.

- (b) Libraries.
- (c) Educational value of seeing public buildings, harbours, ships, etc.
- 2. Temptations of great cities.
- 3. Possibility of enjoying good health.

32.—DISADVANTAGES OF LIFE IN GREAT CITIES.

- 1. A lover of the country complains of—
 - (a) Want of fresh air.
 - (b) Glare of the sun on houses and pavements.
 - (c) Danger of being run over in the streets.
 - (d) Ugly prospect of roofs and factory chimneys.
 - (e) Noises of carts and steam rollers.
- 2. Some of these evils not imaginary.
- 3. Smoke and want of fresh air unhealthy.
- 4. Smoke a greater nuisance in Europe than in the East.
- 5. Sanitation better in European cities.
- 6. Want of fresh air felt most in tropical cities.
- 7. Modern cities better planned and better supplied with water and therefore less unhealthy.

33.—LIBRARIES.

- 1. Convenience of libraries especially to poor students.
- 2. A library a good place for quiet study.
- 3. Arrangements of the Reading Room in the British Museum.
- 4. There should be libraries in all great cities.

34.—HONESTY IS THE BEST POLICY.

- 1. Honesty succeeds in the long run.
- 2. Dishonesty of students in examinations.
- 3. Dishonesty in after life.
- 4. The sooner dishonesty is detected the better for the culprit.
- 5. Even successful dishonesty is severely punished by conscience.

35.—THRIFT.

- 1. Causes of extravagance—
 - (a) Vanity.
 - (b) Love of luxury.
 - (c) Love of art.
 - (d) Excess of liberality.
 - (e) Carelessness.

2. Importance of thrift.
3. Accounts should be kept.
4. Nothing should be wasted.
5. We should never buy anything, however cheap unless we really need it.
6. It is not thrift to be penny wise and pound foolish.
7. The rules of thrift secure comfort and independence.

36.—SPEAKING ILL OF THE DEAD.

1. This saying does not merely forbid slander of the dead.
2. It tells us to abstain from speaking ill of the dead when we might do so with truth.
3. This is the principle followed in writing epitaphs.
4. Speaking ill of the dead seems cowardly.
5. Hurts the feelings of their living friends.
6. Historians, however, must give impartial estimates of historical characters.
7. The reason why we are not bound in conversation to be equally impartial.

37.—THE WORLD KNOWS NOTHING OF ITS GREATEST MEN.

1. Some great men are well known.
2. Other great men have lived obscure lives.
3. Even some of those great men, who have won great fame are not well known, *e.g.*, Homer and Shakespeare.

38.—EDUCATION.

1. Carlyle on the cruelty of refusing education.
2. Comparison between an uneducated and a blind man.
3. The educated man has a far wider mental vision.
4. The pleasure of reading in books the thoughts of great men.

39.—FEMALE EDUCATION.

1. The selfishness of refusing education to women.
2. Education does not interfere with household work.
3. Medical knowledge most useful for a mother.
4. Education makes a woman a fit companion for her husband, and enables her to bring up her children well.
5. History shows that some women have high intellectual ability.
6. Education not dangerous to health if combined with physical training.

40.—MORAL EDUCATION.

1. Moral education best given at home.
2. Example better than precept.
3. Children quick to notice when you do not practise what you preach.
4. Harm done by bad servants.
5. The schoolmaster is often regarded as an enemy by bad boys and has not much leisure to give moral instruction.
6. Little effect produced by formal lessons in morality.
7. The schoolmaster can always do good by setting a good example.
8. Intellectual education tends to produce moral improvement.

41.—KNOWLEDGE OF ENGLISH.

1. Knowledge of English gives access—
 - (a) To a noble literature.
 - (b) To the latest discoveries of science.
2. English being spoken all over the world, is most useful to travellers.
3. The native of India derives special advantages from the knowledge of English, because—
 - (a) English is the official language of India.
 - (b) Most of the foreign trade of India is with England.
 - (c) English is becoming the common language of all educated natives of India.

42.—THE ADVANTAGES OF A VISIT TO ENGLAND.

1. A visit to England is the natural conclusion of an Indian University career.
2. It is natural that an Indian student should wish to see the homes of Shakespeare, Milton, etc.
3. English literature not perfectly comprehensible without a visit to England.
4. English History rendered more intelligible by a visit to places of historic interest in England.
5. Above all a visit to England gives an adequate idea of the greatness of England, which is the result of all her past history.

43.—TRAVELLING.

1. Travelling increased owing to the use of steam as a motive power.

2. Many people now-a-days take long journeys and some go all round the world.

3. Much travelling does not necessarily make a fool wise.

4. Some foolish travellers try to see far too much.

5. Others offensively deride what they see in foreign lands.

6. A refined traveller satisfies his intellectual and artistic tastes and adds to his knowledge.

44.—SELF-RELIANCE.

1. The self-reliant can effect more than the diffident.

2. They always come to the front in time of emergency.

3. "Confidence in oneself is the chief nurse of magnanimity." Historical instances.

4. Those who have confidence in themselves gain the confidence of others and thus succeed in life.

45.—PATRIOTISM.

1. Patriotism distinguished from loyalty.

2. Conspicuous instances of patriotism—

(a) Regulus.

(b) Winkelried.

(c) A Rajput.

3. Patriotism displayed not only in war but also in literature and politics, and in the humblest spheres of life.

46.—USES OF RAIN.

1. Rain and sunshine equally necessary.

2. Even Egypt derives its wealth from rain.

3. In rainy countries like England sun is most valued.

4. The value attached to rain in dry countries illustrated by a Persian story.

5. Anxious expectation of the rainy season in India.

6. Delightful change when the rain comes at last.

7. The rain that falls in the monsoon stored for future use through the whole year.

47.—A TASTE FOR READING.

1. Books are now very cheap, especially good books.

2. They bring us into communication with the greatest intellects.

3. There are books to help us in every branch of study.

4. In after life books enable us to continue the education begun at school and college.

5. Advantage of literary societies.

48.—CHOICE OF BOOKS.

1. As there are so many books, it is important to select the best.
2. The books that are best for one may be unsuitable for another.
3. Students choose such books as will help them in their studies.
4. After leaving college we must choose books suited to our intellectual tastes and the circumstances of our life.
5. Even if we are limited by circumstances to light literature, we should generally confine ourselves to famous books.
6. Consideration of objection to this recommendation.

49.—NOVEL READING.

1. Excessive novel reading a great waste of time.
2. Novel reading should not be allowed to interfere with our work or to occupy all our leisure time.
3. A moderate amount of novel reading is beneficial.
4. Historical novels teach history.
5. Novels of modern life teach the Indian students English manners and customs.
6. Good novels give valuable experience of life.
7. Many novels describe high ideals of character which the reader is inspired to imitate.

50.—NEWSPAPER READING.

1. Argument in favour of entire abstention from newspaper reading.
2. Many if debarred from newspapers would read nothing.
3. Newspapers contain much unprofitable matter.
4. On the other hand—
 - (a) They contain contemporary history.
 - (b) They increase international sympathy.
 - (c) They give information of the latest discoveries and the newest books.
 - (d) They give valuable instruction in political and municipal questions.

51.—THE DUTY AND EXPEDIENCY OF TRUTHFULNESS.

1. Mistrust that arises between man and man owing to falsehood.
2. Illustration from the case of an Englishman with an agent in Australia.

3. Falsehood the common instrument of dishonesty.
4. It promotes crime by defending criminals against detection.
5. Truthfulness not only a duty towards others, but also the best policy for oneself.
6. The liar is not likely to prosper in the long run.
7. The truthful man universally respected and trusted.

• 52.—THE INFLUENCE OF EXAMPLE. .

- 1. Two ways of teaching by example.
2. Examples to be avoided.
3. The commoner way is to teach by examples to be followed.
4. Men are much more ready to imitate actions than to be persuaded by words.
5. Influence of historical and fictitious examples.
6. The consideration of the influence of example are incentive to right conduct.

53.—ADVANTAGES AND DISADVANTAGES OF SOLITUDE.

1. "He who loves solitude is either a beast or a god."
2. Some noble characters have loved solitude, *e. g.*, Milton, Shelley, Virgil, Wordsworth, Cowper, and Byron.
3. Solitude is free from the distractions that disturb thought.
4. Yet few would be content in absolute solitude.
5. Absolute solitude deprives us of opportunities of doing good, of friendship, and of the intellectual advantages derived from society with our equals and superiors.

54.—WHERE THERE'S A WILL THERE'S A WAY.

1. Some things are impossible, but many seeming impossibilities can be overcome by a resolute will.
2. A strong will is as important for success as a powerful intellect.
3. Example from the difficulties overcome by Demosthenes in training himself to be an orator.
- 4. Yet even Demosthenes, in spite of his strong resolution, could not save Greece from Macedon.

• • • 55.—RIGHT USE OF TIME. .

1. The object aimed at by a right use of time.
2. The bad results of—
 - (a) Unpunctuality.
 - (b) Procrastination.

3. Too much time may be spent in light reading, theatres and other amusements, which are harmless or even profitable if used in moderation.

56.—PERSEVERANCE.

1. The paradoxical definition of genius as "an infinite capacity for taking pains" indicates the value of perseverance.

2. Great works produced by the persevering labour of beasts, birds and insects.

3. The moral of the story of Bruce and the spider.

4. Perseverance always necessary for success, even in poetry, painting, and oratory.

5. Instances quoted of the persevering labour of men of genius.

6. Perseverance still more necessary in ordinary walks of life.

57.—PHOTOGRAPHY.

1. Photography tends to annihilate space and time.

2. It conquers time by preserving exact pictures of what is long past.

3. It conquers space by giving pictures of what happens in distant countries.

4. Painting and drawing can only do this in a much less degree.

5. Use of photography in the siege of Paris and in science.

58.—OUTDOOR GAMES.

1. The Duke of Wellington's remark on the playing fields at Eton.

2. English enthusiasm for outdoor amusements.

3. Even the fair sex take part in outdoor games.

4. That Indian students have not equal enthusiasm is a lamentable fact.

5. In England the love of outdoor games may occasionally be carried too far, but, on the whole, it is extremely beneficial.

6. The chief advantage of outdoor games is the benefit to health.

7. The best games also teach courage, patience, presence of mind and other good qualities.

8. Cricket especially affords valuable discipline.

59.—THE CULTIVATION OF THE MEMORY.

1. There are many devices for supplementing a weak memory, but it can only be improved by practice.

2. Instances of the powers of memory due to practice—
 - (a) The Greeks.
 - (b) The Druids.
3. Extraordinary feats of memory are of little practical use.
4. Lessons learnt at school and college strengthen the memory.
5. There is danger of the memory being impaired by excessive effort.

60.—SLOW AND STEADY WINS THE RACE.

1. The story of the hare and the tortoise.
2. The moral of this story often illustrated in actual life.
3. Perhaps some men of great genius may be exceptions to the rule.
4. Many men of great genius have, however, been celebrated for their persevering labour.

61.—A ROLLING STONE GATHERS NO MOSS.

1. Meaning of the proverb.
2. It does not imply that we should never move from one place to another.
3. Emigrants often better their fortunes by going to another country.
4. But continual change of place can only be profitable for rogues.
5. An able, honest man, by leaving the place where he has prospered, sacrifices many advantages.
6. He should stay on where he is except in exceptional cases.

62.—A STITCH IN TIME SAVES NINE.

1. Illustration of this proverb from the case of a pier built in the west of Scotland.
2. It applies to the sick man who does not consult the doctor soon enough.
3. And to the politician who does not apply remedial legislation in time.
4. In moral education the proverb warns us that evil tendencies should be nipped in the bud.

63.—HOLIDAYS.

1. "All work and no play makes Jack a dull boy."
2. Occasional holidays make our work more effective.
3. Even if students by long continued excessive work

pass their examinations, they are likely to begin the real work of life with impaired health

4 Holidays add to the length of our life and so increase the quantity of our life's work

5 But after all the chief thing is that holidays add to the happiness of ourselves and of those around us

64 — FIRST RL HOURS

1 We should work while we work and play while we play

2 Solitary walks in which we ponder over our work afford little refreshment to the mind

3 Walks with an object are better relaxation than objectless walks

4 Expeditions should be made to places of interest

5 Such outdoor games as cricket are the best relaxation after intellectual work for those who are naturally fond of them

65 — THE EVILS OF INTemperance.

1 Medical opinion on the use of alcohol

2 Confirmed by every one's own experience

3 Evidence of statistics in Insurance Companies.

4 Bad effect of drinking on the brain

5 Drinking impairs the moral character Ex Murder of Clitus

6 Drunkards can never be trusted

66 — THE EVILS OF IDLENESS.

1 Two meanings of the word idleness

2 In one sense it means merely the state of not being at work and may be blamless

3 It is only blamable when it means disinclination to work when one ought to work

4 In the second sense it is prejudicial to virtue, happiness and success

5 The idle boy or man is distanced by competitors inferior to himself in other respects

6 The idle man often brings extra work on himself

7 The wealthy cannot be idle without sacrificing happiness

8 Often idleness leads to vice

9 Happiness cannot be hoped for without regular work.

67 — FIRE A GOOD SERVANT BUT A BAD MASTER.

1. Miserable condition of the human race before fire was invented.

2. Progress made by help of fire in early times.
3. Wonderful effects produced by fire in modern times.
4. Destructiveness of fire on land and at sea.
5. Some of the greatest historical fires.

68.—CHEERFULNESS.

1. The character of the cheerful man.
2. Cheerfulness promotes happiness more than anything else, even more than health.
3. Cheerful persons in spite of ill health have been known to be happy themselves and to make others happy.
4. Cheerfulness enables a man to do better work.
5. It is everybody's duty to try to be cheerful.
6. A cheerful disposition may be cultivated by regular employment and attention to the rules of health.

69.—COMPETITIVE EXAMINATIONS.

1. Two purposes of competitive examinations.
2. The prospect of success in the great stimulus to study.
3. Competition often leads to excessive study which impairs the health.
4. It leads to selfishness and sometimes to dishonesty.
5. Yet it is necessary for effective education.
6. In competitive examinations sometimes the inferior may defeat his superior.
7. But such cases are exceptional, and no better test of fitness for Government employment has yet been devised.

70.—BOMBAY DOCKS.

1. The Bombay Docks are the commercial gate of India.
2. The approach to them.
3. The large expanse of water in the two docks.
4. Sights to be seen in the docks—
 - (a) Vessels coming in and going out.
 - (b) Being repaired.
 - (c) Loaded and unloaded.
- b. The cranes and their use.
6. All work ceases at sunset.

71.—THE NATIVE TOWN (BOMBAY).

1. Passing from the Fort to the Native Town is like crossing from Europe to Asia.
2. The shops in the Native Town without windows or doors.

3. The method of bargaining.
4. Representatives of all nations to be seen.
5. The houses and the temples
6. Many of the picturesque features inimical to health.

72.—LOYALTY.

1. Distinction between original and present meaning of the term.
2. How the term acquired its present meaning.
3. Instances of loyalty—
 - (a) The Cavaliers.
 - (b) A noble lady of the house of Douglas.
 - (c) The adherents of Charles Edward.
4. Loyalty not confined to one nation or continent.
5. An Indian instance of loyalty.

73.—A MOONLIGHT NIGHT.

1. Moonlight nights more frequent and more agreeable in the tropics than elsewhere.
2. In cold countries moonlight nights are often too cold to be enjoyed
3. Peaceful quiet and coolness of a tropical moonlight night.
4. Moonlight beautifies what is ugly by daylight.
5. We are told to visit the Taj and Melrose Abbey by moonlight.
6. Even ordinary buildings look beautiful by moonlight.
7. Moonlight in a palm grove or by the sea.

74.—THE ART OF PRINTING.

1. Invention of printing in China.
2. Movable types used in Europe in the fifteenth century.
3. Important results of this invention—
 - (a) Cheapening of literature.
 - (b) Independent criticism of the Bible leading to the Reformation.
 - (c) Spirit of enquiry in science and other matters.
 - (d) Immense increase in the amount of literature.
 - (e) The newspaper press and all its immense influence.

75.—BORROWING MONEY.

1. Borrowing is dangerous when there is likely to be any difficulty in the repayment.
2. It is much better to curtail expenses.

3. Borrowing money from friends endangers friendship, for—

- (a) Friends are offended at being asked for money,
- (b) And at delay in payment, and
- (c) The borrower often feels resentment at his position of inferiority.

4. Those who borrow from friends are tempted to deceive women and others ignorant of business.

5. Those who borrow from strangers and cannot pay, practically forfeit their independence.

6. Almost all his earnings go to his creditors.

7. Nevertheless borrowing in private and commercial life is advisable in some rare cases.

76.—WEALTH AND POVERTY.

1. The poor are inclined to envy the rich, and the rich profess to envy the poor.

2. The rich do not really think themselves less happy than the poor or they would become poor.

3. Yet wealth alone cannot make a man happy, for—

- (a) It cannot secure friendship, or
- (b) Health.
- (c) It is sometimes the cause of ill-health.
- (d) Rich men envy still richer men and fear to lose their wealth, and
- (e) The luxuries of wealth by becoming familiar lose their value.

4. If the rich man is as a rule happier than the poor man, it is mainly because he has more power of doing good.

77 —WAR

1. Although arbitration is sometimes employed, war is the usual mode of settling national disputes.

2. War a tremendous relic of barbarism.

3. Barbarity of ancient warfare

4. Attempts to mitigate it by international agreement. But in spite of such attempts,

5. War produces anarchy, paralyses industry, destroys valuable buildings, and reduces many families to poverty.

6. Widespread ruin caused by war owing to universal conscription.

7. The fear of this may prevent nations from rushing to arms.

78.—CONTENTMENT.

1. Contentment depends on the mind.

2. The discontented man is never contented, however much he possesses.

3. The contented man is contented with little.
4. Contentment may be cultivated by resolving to look at the bright side of things.
5. Everyone can have the satisfaction of doing what is right.
6. Sometimes it is our duty to be discontented.
7. A noble discontent inspired such men as Howard and Buddha to devote their lives to the service of their fellowmen.

79.—SELFISHNESS.

1. The character of the selfish man.
2. Historical instances. Roman Emperors. Henry VIII. Charles II.
3. Selfish persons deprive themselves of a great deal of happiness.
4. The selfish man cannot enjoy the pleasures of doing kindness.
5. Also it is natural that he should receive less kindness than a kindly sympathetic man.

80.—LIFE INSURANCE.

1. Uncertainty of life.
2. In ancient times a man had no means of defending his wife and children against destitution in case of his untimely death.
3. This can now be done by life insurance.
4. How insurance companies can promise a large sum at death in return for small yearly premium.
5. Life insurance relieves the mind from anxiety.
6. It also encourages thrift by affording a convenient investment for small savings.

81.—MURDER WILL OUT.

1. The story of Ibycus and the cranes.
2. The story of Eugene Aram.
3. Revelations of murders are sometimes made voluntarily because the murderers are rendered miserable by their concealed crime.
4. Sometimes involuntarily the crime is revealed by some chance word or in sleep.
5. Old superstition of the murdered man's wounds bleeding afresh when the murderer approached.
6. The conviction that "murder will out" often makes murderers despair of the possibility of concealment.

82.—ONE MAN'S FOOD ANOTHER MAN'S POISON.

1. Great variety of national foods.
2. Different tastes of individuals in the matter of food.
3. Antipathies to butter and milk, mushrooms, eggs, etc.
4. Diversity of tastes for all kinds of pleasure.
5. There is no use disputing about tastes.

83.—HISTORICAL PLAYS.

1. Advantages and disadvantages of the historical dramatist.
2. Shakespeare's historical dramas.
3. The pleasure they afford to readers and spectators.
4. They teach history,
5. And inspire patriotism.
6. Indian historical dramas.

84.—THE MARINER'S COMPASS.

1. Invention of the compass by the Chinese.
2. Its introduction into Europe by the Arabs.
3. At first it was a temporary expedient until fixed in a box by Gioia.
4. Difficulty of the work of discovery before the compass came into use.
5. Rapid progress of discovery in modern times due to the compass.

85.—A JOURNEY BY RAIL.

1. Bustle in a station before the train starts.
2. Variety of people in each railway carriage.
3. Variety of scenery to be seen from the train—
 - (a) Tilled land.
 - (b) Forests.
 - (c) Mountains.
 - (d) Sea.
 - (e) Rivers.
4. Engineering works—
 - (a) Bridges
 - (b) Viaducts.
 - (c) Tunnels.
5. Places of historical interest.
6. Satisfaction at the conclusion of the journey.
7. Railway travelling on the whole the best mode of travelling.

86.—NECESSITY THE MOTHER OF INVENTION.

- 1 Illustrated by the story of the raven in a drought.
2. Inventions due to necessity in the beginning of civilisation and whenever man had a hard struggle with nature.
- 3 All inventions not due to necessity.
4. Modern inventions are for the most part the result of experiments conducted by men rich enough to devote their lives to science.

87.—PROSPERITY BRINGS FRIENDS, ADVERSITY TRIES THEM.

1. Advantages to be derived from the friendship of the prosperous—

- (a) Pleasant entertainments.
- (b) Presents.
- (c) Recommendation for appointments.

2. Those who courted a prosperous man only for such interested motives leave him in misfortune.

3. True friends show their worth in misfortune.
4. Examples of such true friends in Shakespeare.
5. Bacon a historical example of a false friend.

88.—AN EVENING WALK BY THE SEA SHORE.

1. Tranquillising effect of the prospect of the sea in the evening.

2. Contrast with our places of work.

3. Beauty of sunset over the sea, especially in the beginning and end of the monsoon.

4. It is no wonder that the ancients deified the sea among the other powers of nature.

89.—COMMERCE AS A MEANS OF CIVILISATION.

1. The commerce of the Phœnicians and Greeks spread civilisation along the shores of the Mediterranean.

2. The civilisation of the Italian republics in the Middle Ages due to commerce.

3. Commerce with the East promoted the civilisation of North-Western Europe when the Cape route was discovered.

4. Civilisation of America and introduction of Western civilisation into Asia due to commerce.

5. How commerce promotes civilisation—

- (a) By creating a taste for foreign commodities.
- (b) By promoting manufactures.

(c) By the creation of a leisure class.

(d) By causing communication of ideas between different parts of the world.

90.—INDIAN AND ENGLISH PROVERBS.

1. Indian idea that proverbs were invented by idiots.
2. Parallel proverbs in India and Europe.
3. Indian proverbs and typical English characters.
4. The resemblance between English and Indian proverbs shows similarity of opinion on matters of every-day life.

91.—CHARACTERISTIC INDIAN PROVERBS.

1. Proverbs alluding to the sacredness of rivers and cows, to idol worship, to caste restrictions.
2. Superstitious warnings conveyed in proverbs.
3. Proverbs illustrating social and domestic life, as those referring to widowhood and the relation between mother-in-law and daughter-in-law.
4. Proverbs alluding to favourite kinds of food.
5. Instance of proverbs of a higher strain.

92.—AMBITION.

1. Contradictory accounts given of ambition by poets and others.
2. How these different accounts can be explained.
3. Tremendous ruin caused by the ambition of such men as Louis XIV. and Napoleon.
4. Ordinary ambitious men win reputation by doing services to their fellow men.
5. Ambition inspires men to good work in every sphere of life.
6. "Probably the" good effect of ambition in ordinary men is greater than all the evil wrought by ambitious conquerors.

93.—DREAMS.

1. Difficulty of distinguishing between dreams and waking life.
2. Impossible and improbable events seem to happen in most dreams.
3. Sometimes we wonder at what is improbable, sometimes we feel no surprise.
4. Conscience in dreams.
5. Causes that determine our dreams.
6. Coleridge's *Kubla Khan*.
7. Intellectual work done in dreams.
8. Imagination even in sleep can originate nothing.

94.—HINDU FESTIVALS. *

1. Cocoa-nut Day why so called, and how celebrated.
2. Ganesh Chaturthi celebrates the birth of Ganesh.
3. The image conducted to the sea and immersed.
4. The Diwali illuminations.
5. The crowds in the streets, and their orderly behaviour.

95.—POLITENESS. *

1. The relation between politeness and benevolence.
2. Politeness may be displayed by bad men and may come into conflict with benevolence.
3. The rules of politeness differ in different countries.
4. The advantages that the polite man derives from his politeness.

96.—NOTHING VENTURE, NOTHING HAVE.

1. The meaning of the saying.
2. It cannot be used as a justification of gambling.
3. In lotteries the risk is generally greater than the prospect of gain.
4. All business men must run a certain amount of risk of loss.
5. There is some proportion between the risk of loss and the possibilities of gain.
6. Great cleverness required for successful speculation.

97.—INFLUENCE OF CLIMATE ON CHARACTER.

1. Extreme cold stunts the mind and body.
2. Moderate cold rouses man to successful energy.
3. The great heat of tropical countries makes the people indolent.
4. Connection between a cold climate and political liberty.

98.—LUXURY.

1. Definition of Luxury.
2. Luxury of the Romans.
3. Little opportunity for expenditure on luxury in the Middle Ages.
4. In modern times luxury has increased with the spread of commerce.
5. Immense sums of money spent on luxury in America.
6. Description of the mansion of an English lord.
7. Modern luxury in clothes, carriages, hotels, etc.
8. The variety of modern luxury exhibited in shops.

99 —IS LUXURY AN EVIL.

1. Two opposite opinions on this subject.
2. Some say that money spent on luxuries is wasted.
3. But without luxury man would be barbarous.
4. Is the expenditure of money on luxuries & benefit to the working classes?
5. Money saved and invested pays labour as much or more than that spent on luxury.
6. At any rate excessive luxury is bad as it lessens sympathy and kindness between man and man.

100.—MIND AND BODY.

1. The action of the body on the mind through the senses.
2. Effect of various drugs on the mind.
3. Injury to the material of the brain affects the intellect.
4. Motion of our limbs produced by the will.
5. The emotions produce changes in our countenance.
6. Laugh and grow fat.
7. Fear retards and confidence promotes the cure of bodily disease.
8. Practical lesson deduced from the close connection between mind and body.

SIMPLE ESSAYS.

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ESSAY WRITING.

'Think before you write' is the first and most important precept to observe in composing an essay. Yet it is, as a rule, disregarded. Most students, when sitting down to write an essay, think of nothing but the limited time, allowed them for the completion of their task, and immediately begin to frame the opening sentence, without having an idea of what they are going to say in the middle and end of their essay. The natural result of their inconsiderate haste is that they put at the beginning what would have been better placed in a later part of their essay, and consequently they have to drag in at the end remarks that would have been much more appropriate at the beginning. They have therefore to make a choice between two evils. They must either go on as they have begun and write an ill-arranged essay, or else lose time by destroying what they have written and beginning again with less precipitate haste after a little preliminary reflection on the subject about which they have to write. But of course it would have been better to have begun originally with this preliminary reflection, so as to have avoided the disadvantage of a false start. The best plan is to commence operations by jotting down on paper all we can think of about the subject of our essay, and then to proceed to construct the outline of our composition before we begin writing. This is the easiest way to get our thoughts arranged in logical order. For instance, let us suppose that the subject appointed for an essay is "The Evils of Slavery." In thinking what is to be said about the subject, we may first ask ourselves the exact meaning of the term slavery, and then consider the various forms of bondage in Ancient India, Greece, Rome, and in the Middle Ages in Europe. We may next consider the character of slavery in more modern times, and, dwelling more at length upon modern slavery, reflect upon the evil effects it produces (1) on the slave, (2) on the free men in a slave state. The successive course of the evils suffered by the slave may be followed chronologically from his capture to his death. The harm inflicted on free men in a slave state may naturally be divided into the effects produced on the slave-owners and on poor men who are not enslaved. After going through all the evils of slavery it may come into our head to ask

ourselves whether there is nothing that can be said in favour of an institution that was once firmly established all over the world. This question may remind us that writers on politics have sometimes treated slavery as having been at an early stage of society a step in the direction of humanity and civilisation, and, although this thought happens to have presented itself to us last, we see it will make a good beginning for our essay, and therefore put it, instead of a definition of slavery, at the head of our short notes, which will now appear in something like the following form :—

- (1) Slavery perhaps once a comparative good.
- (2) Slavery in prehistoric times.
- (3) Slavery in Ancient India, Greece, Rome, the Middle Ages.
- (4) Modern Slavery—
 - (a) Slave hunt and capture of the slave.
 - (b) Journey to the coast.
 - (c) Horrors of the slave ship.
 - (d) Work in the plantation.
- (5) Effect of slavery on free men—
 - (a) On masters.
 - (b) On poor free men.

Having thus constructed our skeleton framework, we glance over the various heads, and consider, with an eye to the time, whether we can treat them at length or not. Young writers of essays very often commit the fault of dilating at such great length on introductory matter, that they have to hand up their papers before they have touched upon the main subject of the essay. In the present instance our framework affords us rather too abundant material for a short essay. We shall therefore be wise to leave out or despatch very shortly the historic treatment of the subject, so as to leave time for a more full discussion of the evils of modern slavery. Skeleton frameworks of essays are not to be slavishly followed, but are only meant to keep us from wandering in a disorderly manner, and omitting to bring into our essay what ought to be said at a particular point and cannot be inserted elsewhere without spoiling the symmetry of our composition. For it is a very difficult matter to re-arrange an essay after it has once been written. Unless we have unlimited time at our disposal, it is better to confine our corrections to improvement of the language. In reading over our essay we should be on the look-out for violations of grammar and clumsy repetitions of the same word or the same group of

words in close juxtaposition. Above all, we should amend any sentence that appears to be obscure. The greatest excellence in writing is to express our thoughts so clearly that they may be intelligible on the first reading without a moment's hesitation, and not, as Indian students often suppose, to show our knowledge of English by introducing as many striking idioms as we can think of. We may be sure that any sentence that seems obscure to the writer, who of course knows the meaning intended, will be doubly obscure to his readers, and therefore all such sentences must be carefully corrected, till they become perfectly lucid. By following these directions any student not entirely destitute of ideas may expect to produce a creditable essay, if only he knows the rules of English grammar and has command of a sufficiently copious vocabulary.

2. EVILS OF SLAVERY.

Students of social philosophy tell us that the original institution of slavery marked a distinct step of progress in the history of civilisation, that, at a time when it was the invariable practice to kill prisoners taken in war, the man who first proposed to spare their lives and employ them as labourers, deserved credit for thus mitigating the horrors of war. So much may perhaps be said in defence of slavery when it was first introduced at a very early stage of the world's history, but in the present state of society it must be condemned not only for its cruelty and injustice, but also for the evil effects it produces upon the characters of free men and slaves in every country in which it prevails. The cruelty begins with the capture of the slave. Organized bodies of well-armed slave hunters penetrate into the interior of Africa and attack a village, the people of which have given them no provocation. After a fight, in which the village huts are burned and many of their inmates are killed by the superior weapons of the assailants, a certain number of captives are secured and driven in chains towards the coast. What they feel on the long toilsome journey after their violent separation from their home and from those nearest and dearest to them may be more easily imagined than described. Those are happiest who succumb to the privations of the journey and are freed from their miseries and chains by death. Equally horrible is their lot in the slave ship. They are not allowed to breathe the fresh sea air on deck, in case they should take the opportunity of rising against their oppressors or plunge overboard into the sea. So they are crowd-

ed under hatches in the hold, where, in a stifling atmosphere, they suffer from the agonies of sea-sickness and fever. After all that they have endured, it must seem to be a change for the better, when they reach their destination and are sold to a master entrusted by the law with practically unlimited power over them. If it is their lot to be domestic slaves under a kind master, they may lead a tolerable existence. Far worse is the fate of slaves compelled to work on plantations under the blazing sun, exposed to the tyranny of cruel overseers, who use the lash unsparingly. Should they form new family connections in the land of bondage, they are liable to be separated at a moment's notice from their wives and children and sent into another country, whenever their master finds it convenient to sell them. They are, of course, refused anything in the form of education, as it would be likely to make them discontented with their degraded position. Yet in spite of all the merciless severity with which slaves are kept in subjection, they sometimes manage to combine together and engage in a civil war against their masters, in which both the oppressors and the oppressed commit terrible atrocities. It cannot be expected that slavery could have anything but an evil effect on the slave. Even as early as the days of Homer it was noticed that in the hour when a man lost his freedom he lost half his worth. Slaves being treated like brute beasts lose their self-respect, and by constant ill-treatment become brutalised. Nor is the degradation due to slavery confined to the slaves. As almost all the labour of a slave country is done by slaves, even poor free men learn to despise honourable labour as a servile degradation and prefer idleness to work. Still worse is the effect of slavery on the rich slave-owning class. History shows in the case of the Roman emperors how even the best natures can be corrupted by despotic authority. The same corruption is found in the petty tyrants of slave countries. Experience proves that few of them can resist the temptation to cruelty, pride and self-indulgence, to which they are exposed by the possession of unlimited control over other human beings.

9. PUNCTUALITY.

Punctuality is the habit of never being behind the time appointed. The punctual boy comes to school in good time for his lessons, and is in his place with his books spread out ready for immediate use as soon as his teacher comes into the room. He has his lesson well prepared, as he began to learn it in good time. When he grows up to

manhood, he is distinguished by the same excellent characteristic. If he makes an appointment, you may count upon finding him at the appointed time at the place of meeting agreed upon. Give him any work to do, and, if he promises to have it completed at a certain date, he is sure not to disappoint you. The unpunctual man, on the contrary, goes through life as if he had deliberately determined to make a practice of being too late on every possible occasion. He begins the day by lying in bed too long. After hurriedly dressing, he finds that he has only time to snatch a few mouthfuls of breakfast, which he swallows so hastily, that he suffers from indigestion for the rest of the day. He now starts off at a run in a vain effort to be in time for his daily work. On his way he suddenly recollects that in his hurry he has forgotten some important papers, so he has to run back to his house to get them. Perhaps he goes to his office by the railway. If this is the case, of course he misses his proper train, and has to wait impatiently for half an hour on the station platform. Hot and tired with his struggles against time, he rushes into office at last half an hour late and receives a rebuke from his superiors. A large office is a complicated machine, and probably his more punctual associates have been unable to get on with their work satisfactorily owing to the absence of the late comer, for whom therefore they entertain no kindly feelings. The whole establishment may have to be kept working for some time after office hours because one man has come late. In the evening we may suppose that our unpunctual man's wife has a well-cooked dinner to refresh him after his day's work. But she has it ready at the hour when he ought to return, and he loiters on the way. So when at last he arrives, the carefully prepared dinner has been kept waiting till it is over-cooked, and the whole family sits down in no pleasant temper to a meal which might have been, but for one man's selfish irregularity, an agreeable termination to the labours of the day. In this way the vice of unpunctuality makes a man a continual source of worry and annoyance to himself and others. In special cases it may produce far more serious evil effects. Many men by being late for appointments have lost valuable chances of improving their position in life, and opportunities of this kind, when once lost, are too likely never to return. Unpunctuality in the starting of a train often leads to a disastrous away accident. A campaign in war may be ruined by the failure of a general to effect a junction with his colleague at the appointed time and place. Marshal Blücher hedged himself to come to the support of Wellington on

June 18th, 1815. If he had not made tremendous efforts punctually to keep his promise, Napoleon might have won the battle of Waterloo and changed the future course of European history. Although in ordinary matters such great issues do not depend on the faithful observance of appointments, in almost all cases the habit of unpunctuality works much mischief, and every one who without sufficient excuse is late for an appointment is besides guilty of great rudeness to those whom he keeps waiting.

4. KNOWLEDGE IS POWER.

This aphorism means that no great effects of any kind can be produced without knowledge. The progress of science increases the power of man and enables him to make the powers of nature subservient to his will. If we wish to have a striking instance of the truth of this, let us compare for a moment modern London with the state of affairs that Cæsar found when he visited the banks of the Thames two thousand years ago. In muscular strength the ancient Britons, who fought in vain against the Roman legions, were probably equal or superior to modern Englishmen. Yet how little could their bodily powers achieve without the guidance of knowledge! They could extract out of the earth a little iron, which was so rare and valuable that they used it as a material for money and ornaments. Their clothes were made of skins, and they knew how to decorate their bodies with blue wood. They crossed the Thames by swimming or in small boats which they constructed of wicker-work and covered with skins. Their towns were protected by stockades and morasses, and consisted of huts in which a single aperture served the purposes of door and window. Imagine the feelings with which one of these ancient Britons would contemplate modern London. He would see the same sky and sea and river, and would meet men of the same stature as himself, but all else would appear to have undergone a magical transformation. What were in his time desolate mud banks are now defended against the river by embankments of solid masonry, beyond which, on either side, he would see the churches, railway stations, factories, hotels and private dwellings of a mighty city. He would wonder at the great bridges with which the broad river is spanned, and at the iron ships coming in from the sea against wind and tide without the help of sail or oar. Wherever he turned, he would be struck dumb by the power over nature exercised by human beings closely resembling himself, except for the one material difference of superior

knowledge. For the superior power which raises the modern civilised man so far above his barbarous contemporaries and predecessors is all derived from increase of knowledge. By learning the properties of the magnetic needle, the mariner has acquired the power of traversing the ocean in the darkest night, when there are no stars visible. Knowledge of the properties of saltpetre and dynamite enables the engineer to cut a path through the solid rock, so that the locomotive may pass under the Alps or climb the mountain barrier of the Ghauts. By studying the properties of steam modern inventors have learnt to construct engines by means of which distant parts of the earth have been brought into close communion with each other, and knowledge of electricity is likely to produce in the future still greater progress in the same direction. Object lessons illustrating the power acquired by knowledge crowd in upon the eye in boundless profusion, as we pass through the thickly populated centres of modern civilisation, and see how human industry has transformed the face of Nature. All the changes that man has effected by working upon Nature are due to knowledge, and, if the knowledge now possessed by civilised men were suddenly lost, the whole world would relapse into barbarism. Fortunately knowledge has fortified herself against the possibility of such a catastrophe by the invention of the art of printing, which secures future generations against the danger of losing the results of the scientific discoveries of their predecessors.

5. THE GAME OF CRICKET.

Cricket has established its position as the national game of England. It is the principal summer amusement of the upper and lower classes all over the country, and every village and school has its cricket club. A large number of Englishmen earn their livelihood as professional cricketers. English colonisation has spread the game all over the world. In Australia cricket has been cultivated with such success that Australian elevens can meet the best elevens of the mother country on equal terms. Even in the tropics Englishmen cannot abstain from playing their favourite game. They have succeeded in introducing it in various parts of India, where it is extremely popular with the natives, especially with the Parsees, who have frequently triumphed over European elevens in India, and have sent teams to England to study the game in the country of its origin. The introduction of cricket into India is a remarkable evidence of its fascination, inasmuch as tropical clim-

ates are on the whole unfavourable to the game. In India, cricketers have indeed during the greater part of the year the certainty that their matches and practice will not be interrupted by heavy rain. But, on the other hand, during the dry months it is difficult to procure the plentiful supply of water necessary to keep the pitch in good order, and the heat is so great as to make it unpleasant for everybody and dangerous for Europeans to face the sun in the middle of the day. The latter disadvantage is particularly serious in the case of cricket. Sets of lawn tennis can be finished in very short spaces of time, but a cricket match generally requires at least the greater part of the day for its completion. Nevertheless, in spite of these drawbacks, cricket is flourishing in India, and, wherever it flourishes, it may be expected to produce good fruit. No better game could be devised for the development of bodily excellence, and it also does good service in the training of the will and intellect. It would be hard to say whether it is more efficacious in increasing the strength or the agility of the body, both of which are about equally necessary for success in the game. The long time necessary to finish a well-contested cricket match affords excellent training in endurance, the effect of which is often brilliantly displayed by the obstinate determination with which a weaker eleven plays an uphill game with unflagging energy, so that, if they must be defeated, they may at any rate be defeated with honour. A great variety of gifts are called into play by the various places in the field. One cricketer excels as a batsman, another as a bowler, a third is celebrated for the skill with which he can catch the ball, and a fourth by his length and strength of arm can throw the ball to such a distance that his appropriate place is as far as possible from the wickets. The institution of the umpire, whose decision is final in all questions that arise in the course of the game, inspires an orderly spirit among the players, and the umpire, whenever he is called upon to give his decision, has a capital opportunity of practising judicial impartiality. Finally, the captain has many opportunities of exercising judgment when he arranges the field in the way best suited to the characteristics of his own bowler and of the hostile batsmen. Cricket is also very valuable as affording a common ground on which the upper and lower classes may meet on friendly terms, and forget their mutual jealousies, and, from a British point of view, the love of the game is a link of common feeling that does much to bind together the mother country and the colonies in bonds of sympathy.

Such are among the benefits that cricket confers upon its votaries, but, after all, it owes its popularity not so much to a recognition of these benefits as to the fact that it is one of the pleasantest amusements in which a healthy man or boy can spend his leisure hours.

6. LETTER WRITING.

Letters are invaluable means of keeping up our friendship with the absent. Without the interchange of letters, our absent friends and relations would be practically dead to us. We might learn from books the surroundings in which they dwell, and might hear from travellers reports of their prosperity or failure, but absence would be a great impassable gulf of separation between our minds and theirs. This gulf is bridged over as often as we converse with them at a distance by means of the post. Just as a photograph tells us how much the lapse of years has altered their familiar features and enables us to think of them as they really are, so their letters inform us of what they are doing and thinking, and of everything in the distant lands in which they live that interests them and is likely to interest us. How much more painful would the separation be between parents and their sons who go to seek their fortune far from home, if the pain were not alleviated by mutual promises of a regular correspondence! The emigrant sends home frequent accounts of the new conditions of life in which he lives. His letters are eagerly read by the parents, relations and friends he has left in his native place, and in return he receives news of deaths and marriages and other interesting events that take place in his family and among his friends after his departure. In this way the old bond of friendship and kindred is kept up in spite of distance, and when, after many years, the wanderer returns, he is not regarded as a stranger, but easily resumes his place in the old family circle, his connection with which has been maintained during the interval of absence by regular correspondence. On this account absent relations should be careful to observe the duty of corresponding with one another. This duty is particularly incumbent on young men who have left home to make their own way in the world. They themselves perhaps in the novelty of their new experiences and in the active struggle of life feel less keenly the need of communication with their relatives. But they should never forget the old folks at home, who in the quiet seclusion of their declining years have few interests except the fortunes of their children, and derive more pleasure

from the letters of the absent ones, than from any other source. When so much happiness can be so easily conferred on those we love, we should allow neither business nor pleasure to divert us from the fulfilment of our duty in this respect. No one is so busy as not to have time for correspondence with his relations and friends. Indeed, the writing of such letters is one of the best relaxations for the over-worked man. The memory of the peaceful quiet of his home, that comes back to him as he writes, will be a spell to soothe the excitement of his wearied brain. This will be especially the case if his letters are written, as letters ought to be written, not in a hurry, but with the careful attention that ought to be devoted to all acts of kindness. The great object of a friendly letter is to give pleasure to our correspondent, and, to secure this, we should write legibly on good paper, and take the trouble to remember all that is likely to be interesting. A letter to a friend or relation should not be hastily scribbled off, as if it were a distasteful task to be got through as quickly as possible.

7. EARLY RISING.

“Early to bed and early to rise
Makes a man healthy, wealthy, and wise.”

In England, from the days of the Saxons up to the present time, the tendency has been for successive generations to make their hours for rising, dining, and going to bed, later and later. Country people still observe the early hours kept by their ancestors, but in the large towns, which now absorb the great mass of the English population, very late hours are kept. This is especially the case with the fashionable world in London, where the usual dinner hour is eight or nine o'clock at night, and the guests often rise from the table to spend two or three hours in the theatre or a still longer time in the ball room. Yet the wisdom of the proverb at the head of this essay is never seriously disputed, however much it is neglected in practice. Its truth is recognised by the proverbial wisdom not only of Europe but also of the East. The same idea is expressed in the Indian proverb which says, “Go to bed early, rise before the sun peeps into your window, and I am sure the goddess of wealth will marry you, and disease will have long to wait before he attacks you.” The practical opposition shown to this obvious truth gives strong evidence of the indolence of a large number of human beings, who, although they know

that they have every reason to get up, nevertheless continue to lie in bed. The great advantage of early rising is the good start it gives us in our day's work. The early riser has done a large amount of hard work before other men have got out of bed. In the early morning the mind is fresh and there are few sounds or other distractions, so that work done at that time is generally well done. In many cases the early riser also finds time to take some exercise in the fresh morning air, and this exercise supplies him with a fund of energy that will last until the evening. By beginning so early he knows that he has plenty of time to do thoroughly all the work he can be expected to do, and is not tempted to hurry over any part of it. All his work being finished in good time, he has a long interval of rest in the evening before the timely hour when he goes to bed. He gets to sleep several hours before midnight at the time when sleep is most refreshing, and after a sound night's rest rises early next morning in good health and spirits for the labours of a new day. It is very plain that such a life as this is far more conducive to health than that of the man who shortens his waking hours by rising late and so can afford in the course of the day little leisure for necessary rest. Any one who lies in bed late, must, if he wishes to do a full day's work, go on working to a correspondingly late hour, and deny himself the hour or two of evening exercise that he ought to take for the benefit of his health. But, in spite of all his efforts, he will probably not produce as good results as the early riser, because he misses the best working hours of the day. It may be objected to this that some find the perfect quiet of midnight far the best time for working. This is no doubt true in certain cases. Several great thinkers have found by experience that their intellect is clearest, and they can write best, when they burn the midnight oil. But even in such cases the practice of working late at night cannot be commended. Few men, if any, can exert the full power of their intellect at the time when nature prescribes sleep without ruining their health thereby, and of course the injury done to the health must in the long run have a bad effect on the quality of the work done. Thus we may say that in every case the early riser has an immense advantage over the late riser. He enjoys far better health, and, by the quality and quantity of the work he can accomplish day by day, is more likely to succeed in life than the indolent man, who dozes away the best hours of the morning in unrefreshing slumber.

8. INDIAN MOUNTAIN SCENERY.

In the snowy Himalayas India possesses the sublimest mountain scenery to be found on the surface of the earth. Mount Everest is higher than any other mountain in the world, and, if placed among the Alps, would make the Youngfrau and Mont Blanc hide their diminished heads. Although in Western India no such mountains as the Himalayas are to be seen rising high above the line of everlasting snow, yet we cannot complain of want of mountain scenery. If we take the train either for Poona or Jubulpore from Bombay, our course lies at first for fifty or sixty miles over level ground, but, after we have gone so far, we begin to rise by a slow and circuitous course up the Ghauts. This range of mountains, varying in height from two to six thousand feet, rises like a great wall for two or three hundred miles at a distance of about thirty miles from the present coast of Western India, throwing out detached mountains like Matheran and Mawli into the strip of land called the Concan, which lies between the line of mountains and the sea. Beyond the Ghauts the land slopes gradually away to the eastern coast of India, so that the springs of the Bhima, Krishna, and Godavery, which flow eastward to the distant sea of Bengal, may be found within fifty or sixty miles of the west coast of India. Travellers going up the Ghauts during a break in the monsoon have beautiful views displayed before their eyes as they sit at ease in their railway carriages. The mountains are then clad in luxuriant verdure, and great waterfalls thunder down the rocky beds of the torrents. But a railway train is at best a lazy and unsatisfactory point of view from which to admire the beauties of Nature. It goes remorselessly along its iron road, neither delaying before scenes of surpassing beauty, nor going out of its predetermined course to meet the wishes of the most enthusiastic lover of scenery. How often do railway travellers passing through beautiful landscapes long to escape from their moving prison, and to strike off on foot to explore the hills and valleys through which they are passing! To see the mountains of Western India properly, we should leave the train at the top of the ascent of the Ghauts, and spend a week or two in expeditions to the principal mountains in the surrounding country. Either Igatpuri or Khandala will be found a convenient starting-point for such expeditions. From Igatpuri a visit may be paid to Kulsibai, the highest point in the Deccan, and there are many smaller mountains in the neighbourhood

to suit the capacities of less ambitious mountaineers. Khandala is particularly rich in the variety of its mountain-walks. At least five mountains within a moderate distance of this place, besides commanding magnificent prospects, have on their summits hill forts, amid the ruins of which the pedestrian may spend the heat of the day moralising over the decay of the Maratha Empire. Among the crumbling walls he will find water-cisterns, granaries, storerooms, dismantled cannon, stone cannon balls, and many other relics, by the help of which he can imagine the picture that these hill-tops presented a hundred years ago, when they were manned by strong Maratha garrisons. Nor are religious associations wanting. Among the ruins of the forts are to be found temples and tombs, and in the rocky sides of the hills the richly carved Buddhist caves of Carli and Bhaja still afford a resting-place to the wanderer, where under the deep shade of the massive rock he can admire the sculptures of ancient India. All the hill forts in the neighbourhood of Khandala afford splendid views, and so does the woody plateau of Sakarpathar. But perhaps the finest view of all is obtained from the Duke's Nose, whose cloven summit is such a striking object as one looks up the Bhore Ghaut from the plain below. This commanding height can be reached from Khandala by a good walker in an hour and a half. Standing upon it you are on the very verge of the Ghauts, and look upon the plain of the Concan with its streams and villages seen dimly through a haze of blue mist three thousand feet below. As you look down upon the level plains studded with many hills and mountains, you cannot help thinking that these mountains must once have been sea-girt islands, and that you are standing on what was long ago in prehistoric times a promontory jutting forward from the ancient sea coast of Western India. When you first reach the top, the sea breeze, fresh from the Arabian sea, is extremely delightful after the exertion of your steep climb: but, heated as you are with the labour of the ascent, you cannot safely expose yourself long to so cold a wind, and, starting on your return journey after a short rest, you get back to Khandala with such an appetite for breakfast as only mountain breezes can give. A few days spent on such expeditions will, in many cases, do more for the health, than can be effected by all the drugs in the world.

9. WELL BEGUN IS HALF DONE.

It often happens that something which at first seems very difficult is soon finished, when we have once managed

to make a good beginning. For instance in learning to swim we may try hard, day after day, for a long time without seeming to make the least progress. All of a sudden some day we find to our delight that we can make one or two strokes, and henceforward progress is rapid and easy. In this case the great difficulty is to gain confidence in the buoyancy of the water, and, when that is once acquired, nothing else is needed but regular practice. A similar difficulty of gaining self-confidence renders it hard to make the first beginning in many other physical accomplishments. When a child in its first efforts to walk has learnt to keep its balance for one or two steps, it has thereby got over the great impediment in the way of further progress. In learning to skate and ride a bicycle the great difficulty is to learn by our own experience, that it is really possible to keep our balance, when supported on what seems to be a very precarious foundation. In acquiring new branches of knowledge it is also generally true that well begun is half done, but not quite for the same reason. In learning a new language it is very irksome to master the rudiments that have to be learnt first, such as the alphabet, the pronunciation and the elements of the grammar. After these are thoroughly learnt, the most unpleasant part of the task is finished, and a good foundation is laid for the acquisition of the language. Not only in languages, but also in sciences, there is generally a certain amount of drudgery at the commencement in learning the elements, which cannot be mastered without severe labour. When the learner gets beyond these elements, he is carried on without conscious effort by the interest of the subject. But perhaps literary composition is of all kinds of workmanship the best illustration of the great importance of a good beginning. Every literary worker, from the school-boy composing a short essay to the author of a great history or epic poem, feels that he has made considerable progress towards the completion of his work, when he has once managed to make a good start. Only it must be noticed that the proverb says "well begun is half done." A bad commencement actually impedes the progress of composition, as it either has to be written all over again, or must be amended by many alterations, the making of which entails a large expenditure of time and trouble. But a good beginning may be literally regarded as bringing the author to the middle of his work. The usual practice of experienced writers is to think out their subject well before they write a single word. This often

takes a long time, in many cases a much longer time than that occupied in the actual labour of composition, so that the beginning of the writing of a work may really be the middle point of the author's labours, if we take into consideration the whole time that he bestows on the work from its first conception in his mind. In the construction of material structures also the importance of beginning well is generally recognised. A good architect devotes his greatest attention to securing the stability of the foundation. Finally, the proverb has an important moral application. If we have determined to cure ourselves of a bad habit, it requires a great effort to conquer for the first time a temptation to which we have been in the habit of yielding. But after our first victory the power of the bad habit is broken, and resistance to future temptations of the same kind will be comparatively easy.

10. PENNY WISE POUND FOOLISH.

The art of thrift consists in so managing our expenditure as to secure ourselves against the danger of want. In most cases the simplest and most effectual way to attain this object is strictly to curtail every item of our expenditure. On this account some, who think themselves thrifty but really deserve to be called improvident, refuse to spend any money that they can possibly avoid spending, and so in many cases run the risk of bringing heavy loss upon themselves in the future. Such persons mistake the means for the end, and require to be reminded that it is possible to be penny wise and pound foolish, that the saving of a small sum of money in the present may eventually involve them in very heavy expenditure, or deprive them of some large addition to their income, which, but for their false economy, they might have obtained. The folly of grudging the money required for necessary expenses may be illustrated by many examples taken from all conditions of life. A college student, by refusing to go to the expense of providing himself with the best books for his course of study, may spoil his chance of getting a good degree, and consequently lose a remunerative appointment. Of course in some cases a student may really be so poor that he has no choice, but must try to do his best with the few cheap books he can afford to buy. It is only against those who economise in books when they might more prudently save in some other way, that the charge of being penny wise and pound foolish can be justly levelled. In many other branches of expenditure it is bad economy to buy the cheapest article offered for

sale. If one piece of cloth is only twice as dear as another, and we have every reason to believe that it will last three times as long, it is a preferable purchase from an economical point of view. As a rule, the cheapest articles in the market, besides being ugly to look at, are not even worth the small price asked for them. Another disadvantage of buying cheap ill-made articles is that you have the trouble of continually replacing them when they wear out or break, and thus you waste time which is worth a good deal of money to a busy man. Sometimes cheap purchases involve their possessors in still more serious losses. A horse offered at a remarkably low price may be expected to have some vice. If you buy it, you may not improbably have your carriage smashed in pieces, in which case, in addition to the small sum of money you gave for the horse, you have to pay large bills to the coachmaker who mends the carriage, and to the surgeon who mends the broken limbs of yourself, your children, and your coachman. In like manner niggardliness in the purchase of food or the choice of a residence may lead to disease and involve you in heavy expenses for medical attendance. In the case of large business firms and nations the expensiveness of niggardliness is exhibited on a much greater scale. A large Company refuses to give fair salaries to its clerks and managers. Consequently only inferior men are attracted into its service, and they, through want of capacity, make mistakes that cost the Company thousands of pounds, or are dishonest enough to embezzle their employers' money. If a railway company grudges the expense of mending a bridge reported to be in a dangerous condition, the result may be an accident, the sufferers in which have to be paid heavy damages, and in the end the bridge, instead of being merely mended, has to be rebuilt. Still more ruinous are the results of a penny wise and pound foolish economy in the conduct of national affairs. (A nation that refuses to pay the taxes necessary to keep its army and navy and fortifications in an efficient condition may thereby lay itself open to the immense destruction of life and property caused by a successful invasion.) The indemnity exacted at the end of a war is generally many times greater than the small additional military expenditure that would have made the defeated nation secure against her enemies.

11. CHOICE OF A PROFESSION.

The choice of a profession for their children is a question that requires the most careful consideration of all

English parents. A large number of Indian parents are relieved from the necessity of debating this difficult matter, as many children in this country have their career in life unalterably fixed by the laws of caste, which compel them to follow the industry practised by their parents. However, even in India, among the members of the educated class at any rate, sons do not necessarily adopt the same calling as their parents, and a choice between various professions is open to them. This being the case, parents in India, as in England, have carefully to scan the developing powers and inclinations of their children, in order to discover what work they are likely to do best when they grow up to manhood. In England it often happens that boys, whose brains have been excited by reading tales of adventure and battle, determine to emulate the heroes of their story-books and court the dangers of a sailor's or soldier's career. Some few of them perhaps remain firm to their first choice; but in the majority of cases, as they grow older, they reconcile themselves to the prospect of a more prosaic life than they had dreamt of in the visions of their boyhood, and become Government servants, merchants, lawyers, doctors, or clergymen. A similar choice of professions is open to the educated natives of India, except that here the priesthood depends on birth rather than on choice. Of these professions, Government service is so varied, that its different branches afford employment for all kinds of talents. The young man who is fond of literature and has the patience necessary for the management of boys can enter the Educational Department. Another by showing in boyhood ingenuity in the construction of playthings and mechanical contrivances may give evidence that he is likely to succeed in the Department of Public Works. A third may be marked out by his skill in the management of figures as likely to do good service under the Accountant-General. The chief recommendation of Government service is the certainty it affords of a regular salary followed by a pension. Government servants are seldom thrown out of employment except for their own misconduct, and in the few cases in which they lose their places by the retrenchment of a department, they get substantial compensation. But the salaries of Government appointments, though they afford a more regular and certain income than other professions, are nevertheless not very large, and promotion in the various departments of Government service is usually slow. On this account many enterprising men prefer the law, medicine, or business, all

of which afford a better chance of the attainment of wealth. Yet it must be remembered that, though these professions afford the chance of more prizes in the lottery of life, they also have a corresponding number of blanks. Many business men are ruined by unfortunate speculations, and many lawyers and doctors fail to secure enough work to support themselves. The number of failures in these two professions in India is due to the severe competition between the many thousands of natives who have now received a good education and think it essential to their position that they should enter one of the learned professions. Perhaps, in the course of time, when education becomes still more common, educated men in India, as in England, may be willing to engage in agriculture, in shopkeeping, and in other honourable employments now left in the hands of the uneducated.

* 12. FAMILIARITY BREEDS CONTEMPT.

The meaning of this saying is that many persons and things which, when partially known, excited our awe and reverence, cease to impress us after we have become thoroughly familiar with them. Almost exactly the same idea is expressed by the Latin proverb, *omne ignotum pro magnifico*. Everything unknown is thought to be magnificent. Ancient eastern kings acted on this principle, when they made a rule of never appearing in public before the people, for fear they might by so doing impair the kind of religious awe with which they were regarded by their subjects. They were quite right in supposing that, if they mingled freely with the people, they would be seen to be mere ordinary mortals and lose the mysterious grandeur with which popular ignorance had invested them. In modern times also it has been remarked in the history of the Great Rebellion in England, and in other cases, that the loyalty of the outlying provinces was stronger than that of the capital. The Londoners continually saw Charles I. and were familiar with all his weaknesses. They therefore had less respect for him than the men of Devon and Cornwall, who knew nothing of him as a man, and looked up to him as the hereditary representative of the divine right of kings. The same considerations explain the amount of truth there is in the saying that no man is a hero to his valet. A celebrated statesman or soldier is known to the general public as he appears when riding in a splendid uniform at the head of his troops, or sitting in state at the opera, the observed of all observers. The greater number of people, who never see him at all, think of him

as negotiating some important treaty or driving the enemy before him with his victorious sword, and forget that in most respects he is only a man like themselves. The valet, on the contrary, sees in his famous master not the warrior or the statesman, but the man. Even the greatest heroes are subject to indigestion, colds in the head, fits of peevishness, and all the other ignoble ailments that flesh is heir to. Their personal attendants are well aware of this, and seeing them in their weaker moments are unable to share in the foolish ideas of the multitude, who in their imagination regard their heroes as something more than ordinary mortals. But, after all, it is quite possible for sensible valets to recognise the heroism of a real hero. If a man is really great, those who are most familiar with him admire him most, unless they are too base to be capable of admiring what is great and good. Thus, although his ignorant wife Xanthippe treated him with contempt, Socrates was most deeply revered by those of his followers who were most familiar with him. Familiarity does not breed contempt except when the man with whom we are familiar really deserves contempt, or when, though he really deserves respect, we are incapable of appreciating his admirable qualities. The proverb we are considering is also applicable to things. Undertakers have no feeling of dread or reverence in the presence of dead bodies, and the sexton treats a human skull with no more regard than he would show to a stone. The inhabitants of mountainous countries are often without any admiration for the splendid scenery that attracts tourists from the ends of the world. Especially wonderful is the power by which familiarity breeds contempt for danger. The old hunter, without his pulse beating any quicker, sees a wild beast, the sight of which would strike a townsman dumb with terror. In war most soldiers, after the first two or three engagements, get quite used to the dangers with which they are continually threatened. Nelson could say without the least exaggeration that his sailors regarded shot and shell no more than peas. The same indifference to the dangers of war is produced by familiarity even in the case of peaceful non-combatants. Amid all the deafening din of the German bombardment in 1870, the men and women of Paris found that they could calmly go about their ordinary avocations. They walked with little fear through streets within the range of fire to view from some high eminence the grand pyrotechnic display, only taking the precaution to throw themselves flat on the ground, when a shell seemed to be

coming dangerously near. This precaution, which was after a time dictated rather by habit than fear, suggested a practical joke to the Paris street boys, who, when they saw a richly dressed gentleman in a muddy place, would call out "a Shell," "a Shell," in order that he might fall flat in the mud according to the usual practice and soil his fine clothes. In this way the thunder of the heaviest siege artillery of Germany provided a new diversion to the street boys of Paris.

13. HISTORY.

History enlarges our mind by giving knowledge of the distant past. In this way, as has been well said, it makes some amends for the shortness of life. If a man's knowledge of the past were confined to the events that have happened during the few years he has lived upon the earth, it would be painfully meagre. By the help of the historian he is able to form correct ideas of what happened in his own country centuries before he was born, and of the great empires that flourished long before the nation to which he himself belongs came into existence. As nothing is more interesting to man than the study of man, it is no wonder that history should be exceedingly fascinating. Reflective readers find history far more interesting than fiction. In reading the most exciting novel, our interest is apt to flag, whenever the thought obtrudes itself upon us, that the events we are reading about never happened, and that the noble characters imagined by the author never existed, and perhaps never could have existed. When this thought enters our minds, we naturally turn with pleasure to history, in the pages of which we read of real persons and real events and find stories as wonderful as any that can be imagined by the creative power of genius. History is sometimes reproached with narrating nothing but battles and campaigns and court intrigues for power. This reproach, however, can only be made with truth against bad histories. A good modern history gives a full account not only of kings and nobles, but also of the progress of literature, science, and art, and of the work and amusements of the common people. The ancient kings of Egypt, Assyria, and Babylon only inscribed on their monuments the conquests they won. The chronicles of the Middle Ages give little else but the biographies of kings and the exploits of noble warriors. But the best historians of Greece and Rome, and in a still higher degree those of modern Europe, are far from having such a

narrow conception of the duty of the historian. They do their best to satisfy our curiosity as to all the details of the lives of our predecessors. Understood in this wide sense, history is a delightful study for all reflective persons. It is, however, not only to be regarded as an extremely interesting study enlarging the range of our intellect. It is also of immense practical value. Political wisdom is mainly derived from knowledge of the past. Careful study of history enables politicians to infer from the history of past events the results that are likely to follow from reforms proposed in the present and to avoid the faults committed with ruinous effect by those who guided the destinies of nations in earlier times. Thus the happiness and progress of mankind is largely dependent on the knowledge of past history possessed by the nations of the world and by the statesmen who rule them.

14. GEOGRAPHY.

Just as history enables a man, who has personal experience only of the events of his own lifetime, to look back into the centuries that have rolled away before he was born, so geography gives him knowledge of distant countries that he has never visited. Thus, while history allows our thoughts to transcend the limits of time assigned to our short lives, geography in a similar way makes the mind superior to the limits of space in which circumstances may have confined the body. In this way these branches of knowledge together afford us a more extensive conception of the earth and its inhabitants from the two points of view of space and time. Geography is one of the oldest and most steadily progressive of sciences. The geographical knowledge of the Greeks of the Homeric times was confined to Greece and the coast land of Asia Minor. All beyond these narrow limits was shrouded in the mists of fable. As time went on, the extension of Greek commerce and colonisation led to more extensive knowledge of the Mediterranean, and the conquests of Alexander gave the Greeks a clearer idea of the position of Asiatic countries as far as the borders of India. The establishment of the Roman Empire from the Straits of Gibraltar to the Caspian Sea still further extended the boundaries of the world. But compare the map of the world as known to the Romans with a modern atlas, and how great is the difference! What mighty tracts of the world have been discovered, explored, and mapped out since then! North and South America, Australia, and the greater part of Africa and Asia were unknown to the ancients. Even during

the present century much has been done to fill up the map of the world. Great regions in the centre of Africa and Australia, which will be found to be marked unexplored in maps fifty or a hundred years old, are now covered with the names of lakes, rivers, and towns, our knowledge of which is due to the enterprise of missionaries, merchants and explorers who, for the love of God, for gain, or for the mere love of adventure, have penetrated to the most remote parts of the earth. In learning geography we should follow the same course as has been followed by science itself, and extend our knowledge gradually from the near to the distant. The natural course of geographical study is first to master the map of the town in which we live and its immediate surroundings, and proceed thence to the study of the divisions of our native country, and at last by successive steps learn the geography of distant countries and of the whole world. The great advantage conferred by this branch of knowledge is that it helps to make our ideas of many subjects clear and definite instead of vague and obscure. The student of history, who neglects geography and omits to have an atlas by his side for constant reference, cannot have a clear idea of what he is reading, particularly if he is studying warlike operations. Even when we are reading a daily newspaper, it is well, if we wish to form a clear idea of what is going on in the world, to look out in a map all the places mentioned. Too many newspaper readers run their eye through telegrams telling of important events happening in distant countries, and, although they are interested in what they read, do not take the trouble to obtain a clear notion of the precise part of the world in which the events reported have happened. Thus owing to their want of geographical knowledge the new facts enter their brains in a state of confusion, and by much reading they furnish their minds with a very small amount of definite information.

15. FRIENDSHIP.

The great Roman orator in his celebrated treatise on Friendship remarks with truth that it increases happiness and diminishes misery by the doubling of our joy and the dividing of our grief. When we do well, it is delightful to have friends who are so proud of our success that they receive as much pleasure from it as we do ourselves. For the friendless man the attainment of wealth, power, and honour is of little value. Such possessions contribute to our happiness most by enabling us to do good to others, but, if all those whom we are able to benefit are strangers,

we take far less pleasure in our beneficence, than it is were exerted on behalf of friends whose happiness is as dear to us as our own. Farther, when we do our duty in spite of temptation, the mental satisfaction obtained from the approval of our consciences is heightened by the praise of our friends; for their judgment is as it were a second conscience, encouraging us in good and deterring us from evil. Our amusements have little zest and soon pull upon us if we engage in them in solitude, or with uncongenial companions, for whom we can feel no affection. Thus in every case our joys are rendered more intense and more permanent by being shared with friends. It is equally true that, as Cicero points out, friendship diminishes our misery by enabling us to share the burden of it with others. When fortune has inflicted a heavy unavoidable blow upon us, our grief is alleviated by friendly condolence, and by the thought that, as long as our friends are left to us, life is still worth living. But many misfortunes which threaten us are not inevitable, and, in escaping such misfortunes, the advice and active assistance of our friends may be invaluable. The friendless man stands alone, exposed without protection to his enemies and to the blows of fortune, but whoever has loyal friends is thereby provided with a strong defence against the worst that fortune can do to him. Thus in good and evil fortune, in our work and in our hours of recreation, the possession of true friends is the most important means to the attainment of happiness and the alleviation or avoidance of misery. It must be remembered, however, that these remarks only apply to friends really worthy of the name. The evil that may be effected by bad friends is as great as the good secured by the possession of good friends. On this account the right selection of friends is a matter of vital importance. We should select our friends with the greatest care, and, when we have won them and found them worthy, we should take care to retain them, till we are severed from them by death.

16. EARLY MORNING IN A GREAT CITY.

Wordsworth in one of his sonnets gives a fine description of the beauty of the scene presented by the city of London in the early morning, when the rising sun in his first splendour illumines the towers, temples, and palaces "all clear and glittering in the smokeless air." A scene of similar beauty may be enjoyed on most mornings by anyone who undergoes the labour of climbing to the top of the Rajabai Tower, from which Bombay in all the

beauty of its public buildings and encircling sea may be seen spread out below like a map. At first all is cold and grey in the early morning, until the glow of dawn warms the sky above the eastern mountains, the morning star begins to pale its ineffectual fires, and at last a spot of golden light, too bright to be contemplated steadily by any human eye, darts the first rays of the rising sun on the highest pinnacle of the Rajabai Tower, and then in succession on the tops of other less lofty structures. Immediately, with the rapidity that characterises a tropical sunrise, everything is bathed in a flood of living light, and the great city rouses herself for the labours of a new day. The rich rise from their luxurious couches, the poor from their humble pallets or from the hard earth on the side of the roads, where they have been sleeping through the night, wrapt up from head to foot in long pieces of cloth like the sheeted dead. But indeed for many the labours of the day have already commenced, and there are even some who have at this early hour done their work, and now get rest from their toil. The policemen and ramoshis, who have been watching all night to protect the city and its houses against thieves, now retire to rest. For some hours trains and country carts have been hurrying into the city in order to provide the markets with country produce enough for half a million of human beings. The fishermen have been out long before sunrise, and at an early hour of the day the fish they have caught are ready for sale in the fish market. The streets quickly become crowded with operatives hurrying to the mills and all kinds of labourers proceeding to their various places of work. The more well-to-do members of society, such as clerks, business men and Government officials, whose work does not begin before ten or eleven o'clock, go out in the early morning on horseback, or on foot, to breathe the cool air and refresh themselves for the work they will have presently to do. For them the long promenade by the sea shore with its breezes fresh from the Arabian Sea is an inestimable boon. As they ride or walk along the path from Colaba to Chowpatty, they look on the left across Back Bay to Malabar Hill, bright in the rays of the rising sun, and on their right they see the fine row of public buildings raised by private and public wealth, and in the further distance the Mahratta hills, crowned by historic strongholds, nor is it any wonder if, impressed by the beauties of nature and art by which they are surrounded, they think with pride that Bombay is one of the most beautiful cities in the world.

17. THE POWER OF HABIT

It is through the power of habit that every act we do tends to affect our character. This is why habit is called a second nature. What we have done we are naturally inclined by the mere force of habit to do again, so that to the original nature we inherit from our parents habit adds new tendencies, which become an important part in the sum total of our character. The tendency to repeat the actions that we have been in the habit of doing is seen in our most trivial concerns as well as in more important matters. I resolve, as I write, to go on without a fresh dip in the ink until my nib is perfectly dry. But my resolution is very difficult to carry out. As the nib gets partially dry, an impulse urges me to replenish it, because I have been in the habit of doing so. So strong is the impulse, that it will be hard for me to carry out my resolution except by shutting up my ink pot. In the same way people get into the habit of sitting, standing and lying in certain postures, which are then said to be characteristic. A Highlander, who has been accustomed to walk with springy step over the elastic moorland, by the force of habit is distinguished by the same kind of walk on the hard flags of a city street. Knowledge of the power of habit is the chief means by which animals are trained to be useful to man. It is by habit that the cavalry horse is trained to keep his place in the line and stand firm as a rock amid the roar of cannon. The soldier himself is trained, in the same way as his horse, to give rapid obedience to the word of command. A practical joke once played on a soldier affords a good illustration of this fact. A soldier was once carrying his dinner home in a dish, when one of the bystanders suddenly called out in a loud voice "Attention." The soldier immediately dropped his hands to his side, and of course the dish he was carrying fell to the ground. The importance of habit is just as great in forming the moral character as in the training of horses and soldiers to automatic obedience to the word of command. All moralists recognise the fact that it is possible for men to become better and worse by the cultivation of good and bad habits, in fact, that it is just this which makes moral progress and deterioration possible. A man who yields to temptation may at first do so with reluctance, but after yielding once and twice, resistance becomes more difficult, until at last by continued submission he is so completely enslaved that at last he has no control over his evil passions. On the contrary, if

he had conquered the first temptation, his will would have thereby become stronger, and, after frequent victories, he would have been so habituated to self-control, that the temptations, which had first tried him, would have lost their attractive power, and then he might have led his moral will, strengthened by the habit of victory, to still greater moral efforts.

18. EMIGRATION.

One of the most melancholy scenes to be witnessed on the face of the earth is the departure of a body of emigrants from their native land. The deep grief felt by them at having to rend asunder old associations and leave the land that they themselves and their fathers have been taught by patriotic feeling to regard as sacred, has been expressed with great feeling in Goldsmith's *Deserted Village*, and in some of the most pathetic national songs of Ireland and Scotland. The poor emigrants have to leave their relations and friends and the fields in which they have played and worked from infancy, to tempt fortune far across the sea and live as strangers in a strange land. They are generally very ignorant, and their ignorance makes them invest the unknown country to which they are going with mysterious horrors. Their misery is, if possible, intensified when they find themselves on the crowded emigrant ship, home-sick and sea-sick at once, and they lament the hour in which they were induced to leave their homes and trust themselves to the mercy of wind and wave. Yet the pain of leave-taking and the terrors of the voyage are, after all, but temporary evils, which may lead the way to permanent happiness. When the British emigrant lands in Australia or Canada, he finds himself among surroundings not so very unlike what he was used to in the old country. The Englishman looks in vain for the peaceful aspect of shady lanes and hedges; and the Scotchman misses the moors and purple mountains that are so dear to him. But they hear the familiar English tongue spoken, are governed by English laws, and see the British flag waving over ships and fortresses in their new home. New friends supply the place of the old, and the chief difference in their lot is that, whereas in England they laboured hard for a miserable pittance, and sometimes prayed for labour in vain, they are now in a country where labour is so well paid, that everyone who is willing to work can earn enough to support in comfort himself and his family. In course of time, hard work, intelligence and sobriety raise to affluence many of the emi-

grants who, if they had remained in their own country, would not improbably after many years of labour have ended their lives in the workhouse. Thus the poor man, who finds a difficulty in maintaining himself at home, has every prospect of bettering his condition by emigration. At the same time emigration, by diminishing the superabundant number of the labouring population in England, tends to raise the wages of the labourers left behind. So that emigration may be regarded as a blessing to the country which sends out the emigrants as well as to the emigrants themselves. It is also an advantage to the colony to which the emigrants go, as new countries are almost always in want of labour to develop their natural resources.

19. EFFECTS OF WEALTH ON NATIONAL CHARACTER.

It is very commonly believed that wealth produces a prejudicial effect upon national character. The loss of the severe virtues that characterised the early Romans is attributed by their historians to the acquisition of wealth won by foreign conquest. Goldsmith's *Deserted Village* is a poetical treatise intended to bring vividly before our mind the evil state of a nation, where "wealth accumulates and men decay." He represents the increase of wealth as leading to the exile of the sturdy agricultural population, which constitutes the chief strength of a nation, and as depopulating the country, which, instead of being tilled, is converted into barren parks for the pleasure of the rich. Certainly nothing can be more melancholy than the departure of the rural population from the homes in which their ancestors have lived for many generations, and the national character is likely to suffer from the loss or diminution of the tillers of the soil whose physical strength and simple virtues contribute much to the sum total of national well-being. But can this lamentable necessity of emigration, so pathetically deplored by Goldsmith, be rightly regarded as the result of the spread of wealth? That this is not really the case would seem to be proved by the fact that the greatest exodus of the agricultural population of the United Kingdom has been, not from rich England, but from the most poverty-stricken districts of Ireland and Scotland. Also the land to which the largest number of emigrants have taken themselves and their good qualities, and which has afforded them a secure home, is the richest country in the world, and there the great wealth of millionaires does not interfere with the prosperity of the cultivators of the soil. By these considerations we see the

one-sided character of Goldsmith's view. There is more truth in the Roman idea that wealth ruins its possessors by leading to luxury and effminacy. This was certainly the case in Rome. The great wealth acquired by the ancient Romans was lavishly squandered on the coarsest forms of extravagance, on costly banquets, the dishes of which were collected at enormous expense from every land and sea, on gladiatorial combats, and on magnificent spectacles in the amphitheatre, more conspicuous for grandeur than for grace. No wonder that the Roman populace and the Roman nobles became dabased under such influences, and were unable to defend without barbarian help the empire that their ancestors had acquired. In the East, too, we find that great empires, established by nations of poor and hardy mountaineers, fall to pieces, when wealth gives the means of luxury, and luxury produces effminacy. But it is not the invariable rule that great national wealth must be spent on degrading luxury. Wealth may be employed to better purpose, as by the Athenians, who spent the tribute obtained from their allies and conquered enemies on the erection of the noble statues and temples and on the support of a national theatre, that produced great literary masterpieces and taught high moral lessons to the people. Thus the Athenians, when they were at the zenith of their material prosperity, retained undiminished the mental and physical vigour by which they had gained their high position. In like manner we find that the leading nations of Europe have become wealthier and wealthier without showing any signs of deterioration. So we may conclude that, though wealth if ill-employed may have ruinous effects upon a nation, these bad consequences may be and have often been avoided.

20. DIARIES.

To keep a diary regularly day by day is a capital training in methodical habits. Many, having made up by their minds to keep a diary, begin writing with great zeal and fluency for a few days, as long as they are carried on by the novelty of the idea; but after a time they get tired of their self-imposed task and their industry begins to flag. When this happens, the diary gradually becomes scantier and more irregular, until at last weeks and months are allowed to pass without any entry being made. The best way to avoid this lame and impotent conclusion is to fix a definite time every day for writing the diary, and not to allow oneself to be diverted to anything else at the appointed time. It is also well to restrain our inclination to

write at great length at the commencement of the diary, so that we may be less likely to take a distaste to the work and may be the better able to keep our resolution of making regular entries every day. In this way we shall give due importance in our chronicle to the successive events of our life and find our diary a source of pleasure and of profit. When we are writing letters, we often find our ideas fail us and are unable to think of anything to write about. In such a strait as this a reference to our diary, if it has been well kept, is sure to suggest something that is likely to interest our friends, and we are saved from the necessity of sending off a meagre letter not worth the price of its postage stamp. A diary is also of great use to a student, as it enables him to take periodical retrospects of his work. Macaulay in his diary kept a record of the books he read. If we follow the same excellent practice, it will help us every now and then to look back and determine whether we have been wasting our time or not. A diary should also make us more accurate than we could otherwise be. It is surprising what unprecise statements men make sometimes about their own past experience. A great safeguard against such inaccuracy is to have an account of what we actually saw and did, clearly recorded in black and white. In all these ways the keeping of a diary may be found to be a profitable employment of one's leisure. It is also likely to be a source of pleasure in future years, when by its help we recall to mind some half-forgotten episode of past years, and in imagination live over again the happy days of the past. The diaries of eminent men, besides giving pleasure to their authors, are full of interest to the world generally. The lately published journal of Walter Scott enables us more thoroughly to understand and admire the character of the greatest of novelists. The diary of Pepys is not only delightful reading for an idle hour, but also is of great value to the historian from the flood of light it throws upon the days of Charles II.

21.. CHANGES DUE TO RAILWAYS, STEAMSHIPS, AND TELEGRAPHS.

Railways, steamships, and telegraphs have done much to practically annihilate space, and bring the different parts of the world into closer communication with one another. This may be very clearly illustrated by the way in which steam power has shortened the journey between England and India. Fifty-eight years ago Macaulay in a sailing

ship spent, nearly four months in travelling from London to Madras. But now the same journey can be finished by the help of steamships and railways in seventeen or eighteen days, and telegrams traverse the distance in one or two hours. At the end of the last century the great battle of the Nile, fought on the evening of August 1st, 1798, was not known in London until October 2nd. If such a battle were fought in Egypt to-day, accounts of it transmitted by the telegraph would be read to-morrow at breakfast time in the newspapers not only of London, but also of New York, San Francisco, Melbourne, Bombay, Calcutta and Yokohama. The principal effect that this wonderful improvement of communication has produced is that nations know far more of one another than in former times. A great impetus has been given to travelling all over the world, and many travellers have written able and exhaustive descriptions of countries that at the beginning of the present century were comparatively unknown. This increased mutual knowledge naturally does much to dissipate false ideas of foreign nations. Year by year we find more universal and more complete recognition of the fact that human nature is much the same everywhere and that in every people much good is to be found. Different nations, being brought into close connexion, learn to recognise each other's good qualities and to shake off the old-fashioned suspicious hatred of foreigners which was the natural result of former ignorance. The chief material result of unproved communication between different countries and different parts of the same country is that the best products of each part of the world are rapidly and cheaply conveyed to distant markets. The cotton cloth of Manchester and the cutlery of Sheffield can now be bought in Calcutta, Bombay and Madras, almost as cheaply as in England, and the agricultural districts of India and Russia export to England their surplus corn produce. Thus one nation supplies the wants of another, to the mutual advantage of both. In India the advantages of improved communication are seen not only in the increase of foreign trade which stimulates the productive energy of the people, but also in greater security against famine. Formerly it was possible that famine should be raging in one district of India while another was producing a more abundant harvest than its inhabitants could consume. Now such a state of things is hardly possible. Thanks to the extension of railway communication, the surplus harvest of any part of India can be rapidly conveyed to any district suffering from deficient crops. Thus the money spent on the con-

struction of railways in India may be regarded as a premium paid to insure the country against famine.

22 INDIAN RAILWAYS.

The railways of India are great engineering works. The constructors of them were confronted with enormous physical difficulties. Broad rivers had to be spanned and the mighty mountain wall of the Ghauts had to be surmounted by the railroad, before Bombay could be brought into railway communication with Gujarat, Calcutta, and Madras. Still greater are the natural obstacles now being overcome in the construction of the military railways on the north-western frontier for the protection of the country against foreign aggression. No doubt it is a good policy to defend India by building railways for strategic purposes. It is less expensive to add to our railway system than to increase the number of the army. A country with good railway communication has a great advantage from a military point of view. When a threatened frontier has no railways, all the practicable passes have to be defended by strong forces, as it cannot be known beforehand where the enemy will deliver his attack. But if the defenders have the command of railway leading to those passes, it is enough to assemble a strong army at some central point, from which troops can be rapidly conveyed in trains to the part of the frontier towards which the enemy is reported to be directing his march. Thus by the help of railways an army of fifty thousand men may do the work that would otherwise require twice or thrice as large an army. Also the railways built for military purposes are not thereby debarred from being useful in time of peace, so that, even if there should be no war, the money spent upon them is far from being wasted. The railways, that would be a defence in war, are trade routes in peace, and so perform their more natural function. How much Indian commerce has been increased by the introduction of railways can be seen in a numerical form by comparing the value of the exports from India now with her foreign trade thirty years ago. The railways, by bringing the interior of India into easy communication with the great sea ports and through them with foreign nations, have marvellously developed the productive industries of the country. A continual succession of heavy-laden trains carry into Bombay and Kurrachee from the interior of India corn and cotton that could never have found a market, if the only means of communication had been by carts and river boats. Thus it is mainly due to the power of the locomotive that the Punjab

and the North-West Provinces have become great corn-producing districts to supply the deficiencies of European harvests. Wherever the railroad goes, production flourishes and wealth increases. Nor is material prosperity the only important effect produced. Railways have a powerful influence in overcoming the barriers between different sections of the community and between man and man. Members of the different caste going on pilgrimage to Benares or Nassick, unless they are rich enough to afford reserved compartments, must either give up their pious intention or consent to come into close contact with one another in crowded railway carriages. Thus railways tend to do away with the exclusiveness of caste and promote the doctrine of the equality of mankind. They also do much to educate the people of India by enabling them cheaply and with comfort to leave their native villages and visit the great cities that are the head-quarters of civilisation and progress. [See also the end of the preceding essay on railways and telegraphs.]

23. COMPETITION.

A horse can run in a race faster than it can run when it has no rival to outstrip. In like manner, men competing with one another produce greater results than they could achieve without the stimulus of competition. The energy inspired by competition is conspicuously displayed in every branch of life. Themistocles used to say that the mound of Miltiades would not allow him to sleep. His ambition was fired by the hope of rivalling the glory that Miltiades had won at Marathon. Many other instances may be quoted from history of the effects of emulation. The rivalry of Demosthenes and Eschines in Greece, of Cicero and Hortensius in Rome, of Pitt and Fox in England, inspired greater oratorical effects than would have been made by these great speakers, if they had not had such formidable rivals to contend against. In the literary world we know that Thackeray was spurred on to write his best by admiration of Dickens and by his determination to produce as good work as *David Copperfield*. In commerce competition is generally of great advantage to the consumer, as rival manufacturers try to gain command of the market by producing the best articles at the lowest price. When there is competition between different lines of railway or rival steamship companies, the result is more rapid travelling, greater comfort, and reduced fares. If a company of merchants enjoy a monopoly in the sale of a certain article, they can obtain much higher prices for

the general public must submit to the high price asked or else go without the article. Thus, when a monopoly is in force, the sellers are only limited in their exorbitant demands by the fear that their customers may be driven to abstain entirely from the use of their goods. It was on this account that the Portuguese, as first discoverers of India, were so determined in asserting their claim to the monopoly of the Indian trade. Until other nations began to compete with them, they could sell the produce of India at prices which gave them enormous profits. Even when several nations began to trade with India, it was the practice of European Governments to give monopolies of the East Indian trade to special companies of their own nation, who jealously kept out all interlopers. Of course this system, as long as it lasted, was equally bad for the European consumer and for the Indian producer. The European consumer had to pay enormously high prices for goods imported from India, and the Indian producer could not get from the European merchants anything like the price obtained for Indian goods in European markets. Thus the European merchants got the enormous profits by which they bought in England parliamentary boroughs and became proverbial for their wealth under the name of nabobs. As soon as the Indian trade was opened freely to all the world, European merchants competed with one another and had to pay for Indian produce such a price as allowed them no more than a fair profit when they exported their purchases to Europe. At present England is the champion of free trade and unrestricted competition throughout the world, while many of her commercial rivals, and even some of her own colonies, hold by the old-fashioned doctrine of protection. England also led the way in another application of the principle of competition to the development of trade when Queen Victoria opened the great Exhibition of 1851. Since then many other nations have followed the lead of England and held International Exhibitions, in which medals are given to reward the manufacturers of the best articles of all kinds. By this means great encouragement is given to invention, and nations learn to know and appreciate the productions of foreign countries.

24. CHARITY.

The word charity by derivation and in old English means love. But in ordinary modern English it means almsgiving, and in this short essay we must confine ourselves to the later and narrower meaning of the word. Charity in

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this sense is a virtue extensively practised and highly esteemed in the East. In India it is a common practice for kings and rich men to weigh themselves against gold and silver and to distribute the proceeds among the poor. This was done by Sivajee and many others before and after his time. We have in most of our large cities fine monuments of munificent charity in the university buildings, colleges, hospitals, convalescent homes and water fountains built wholly or partially at the expense of rich citizens, who chose this practical way of showing their love for their native city. But it must be remembered that it is not only the rich that have the power of being charitable. The Mahabharata tells us that—

Just heaven is not so pleased with costly gifts,
Offered in hope of future recompense,
As with the merest trifle set apart,
From honest gains and sanctified by faith.

and that the man "who is not rich but yet can give will be exalted above the heavens."* Very often the munificent gifts of rich men are made for purposes of ostentation or as a means of gaining favour with Government. The best charity is that which is done in secret, so that, in the expressive words of the Gospel, the left hand does not know what the right hand doeth. It is very necessary to exercise discrimination in the giving of alms. The great object of charity is to relieve misery, and indiscriminate charity, by encouraging the trade of begging, actually adds to the misery of the world. If it were not for the reckless charity of well-meaning men, who think it a duty to give a small alms to every beggar they come across, many who now lead a miserable existence as beggars would take to honest work and become profitable members of society. As things are, they prefer to live an idle life of degradation, and some of them, by begging and imposture, make more money than an honest poor man can earn by hard labour. Such being the case, it is no wonder that so many beggars infest the streets of Bombay and other rich cities. A rich man who is really determined to do good with his money should either find out for himself what poor men really deserve help, or, if he has not time to do so, he should give his alms through some charitable society that has officers appointed for the special purpose of distinguishing between the deserving poor and impudent impostors. There are also some who require to be reminded that charity begins at home, and that they must not be

prive themselves of the means of supporting their own family by profuse charity to strangers who have less claims upon them. These, then, are the two principal limits to observe in the duty of almsgiving. We must recognise the prior obligation of providing for the necessities of our own family, and we must take care lest by ill-judged distribution of alms we encourage beggary and improvidence with its attendant miseries. Charity would seem to be least exposed to the second danger, when a subscription is made for unfortunate persons suddenly reduced to ruin by an earthquake, or a storm, or any other calamity against which no foresight could have defended them. For in such cases there is very great distress to be relieved in the present, and there is little fear of the help given leading in the future to ruinous improvidence or extravagance.

25. CLEANLINESS.

The high value attached to cleanliness is expressed by the proverb which says that 'Cleanliness is next to Godliness.' Indeed, in some religions, cleanliness is regarded as a part of godliness and is prescribed as a religious duty. In the law of Moses the priests are required to wash their persons and their clothes, when they have to appear before God, and the tradition of the Jewish elders rigorously enforced the washing of hands before meals. Mahomet prescribed frequent ablutions which, if water could not be had, were to be performed with sand. Such ordinances are in part due to the recognition of the close connection between personal cleanliness and moral goodness. It is not without reason that white raiment and ceremonial ablutions have been chosen as the symbols of the purity of soul, that is expected of the priest and his congregation when engaged in the solemn worship of God. Even in our ordinary everyday life we see that a dirty man in dirty clothes is apt to lose that feeling of self-respect, which is one of the best safeguards against dishonesty and vice. Another reason why the founders of religions prescribed frequent ablutions was because they recognised the immense importance of cleanliness from a sanitary point of view. Dirt, especially in oriental countries, is known to be a fertile propagator of disease. The germs of cholera and other deadly plagues are carried through the air with the dust, that is seldom wanting under a tropical sun. The best means of avoiding infection is continual washing, which prevents those germs from remaining long on the body. Unfortunately, immunity from disease cannot be secured by being clean oneself. A scrupulously clean

person may catch disease from the dirty persons with whom he comes into contact. Therefore the rich and intelligent must, in their own interests, provide their poorer neighbours with the means of keeping themselves clean. Many benevolent rich men have done good service to the community in which they live by providing in crowded quarters of great cities fountains, from which the poor can get abundant supplies of water. When water is scarce, and not to be obtained near their doors, the poor cannot afford the time necessary to get it from a distance, and remain dirty to the great danger not only of themselves but also of their richer neighbours. This is the chief reason why the poor quarters of great cities are often hot-beds of disease. The Municipality of Bombay fully recognises the importance of these considerations, and has at an immense cost provided an abundant water-supply for this city, so that there may be plenty of water not only for drinking purposes, but also to water the streets, and wash the houses, the persons, and the clothes of all the inhabitants.

26. CRUELTY TO ANIMALS.

"He prayeth well who loveth well

(Both man and bird and beast."—*Coleridge*.

The virtue of Benevolence requires us to abstain from cruelty to animals. Some have maintained that the happiness of animals is not desirable for its own sake, but only as a means to human happiness. According to this view the only reason why we should be kind to horses and dogs, is that kind treatment makes them serve us better, or that, if we are cruel to them, we are likely to learn thereby to be cruel to our fellowmen. But most moralists allow that our duty to increase happiness and diminish misery is not limited to the human race, but must be extended to all beings that feel pleasure and pain. Surely it must be quite clear that we are bound to consider the happiness of animals even in cases where the happiness of human beings is not affected. It is generally admitted to be our duty to put out of its misery, as the phrase is, a wounded lion that is suffering great pain and has no hope of recovery. Yet such an action affects no human being except the person who has to perform the disagreeable duty, and who, by performing it, inflicts pain on himself. Anyone who inflicts unnecessary pain on animals deserves punishment, whether by so doing he causes pain to human beings or not. In the case of animals, as in the case of men, it is only justifiable to inflict pain in order to obtain some

greater good, which more than compensates for the evil of the pain. This is the justification always urged by the defenders of vivisection. It is argued that surgical experiments upon living animals will lead to such medical discoveries as will alleviate human suffering. Therefore, as human beings are of greater account and more susceptible to pain than the lower animals, pain may be inflicted on frogs and dogs in order that new means may be discovered of curing the diseases of men. Whether this argument is entirely convincing or not, it is noticeable that in the controversy no defender of vivisection ventures to assert that the pain of the lower animals is not an evil in itself. It is assumed to be an evil whenever attempts are made to justify it by the demonstration of the great results that are to be expected from vivisection. In oriental countries the duty of kindness to animals is often connected with the doctrine of the transmigration of souls, and so placed upon a religious basis. The believer in metempsychosis is moved to be compassionate towards animals not only by a general desire to promote happiness, but also by the thought that the animal, whose happiness he can affect by his conduct, may be animated by the soul of a near relation. Therefore, in the East, there should be less need of a Society for the Prevention of Cruelty to Animals than in Europe.

27. BRAVERY.

Before considering real bravery it will be well to distinguish it from false bravery. One kind of false bravery arises from ignorance of danger. If an infant should play with a cobra, it would be absolutely free from fear, and would do what brave men would fear to do, but we ought not to call it brave, for it has no appreciation of the danger. Yet such fearlessness is often mistaken for real bravery. If the want of recognition of danger is due to intoxication, the quality displayed is sometimes called Dutch courage. Another spurious form of courage is actually due to fear, as when a soldier stands his ground in a battle, because he fears the punishment which will be inflicted on him if he runs away. In such cases the stronger fear overcomes the weaker fear, and surely the man who is actuated by any kind of fear cannot be said to be displaying bravery. We now pass on to the consideration of true courage. The simplest form of courage is constitutional courage, which shows itself in the absence of trembling and of other signs of fear in the face of great danger. When

Louis XVI. was being led to execution, he is said to have exclaimed, "Am I afraid? Feel my pulse." His steady pulse, when he was on the point of dying a terrible death, showed that he was physically brave. One of the most striking instances of constitutional bravery to be found in history is Nelson. In his childhood on one occasion he happened to have lost himself to the great alarm of his parents. On his being found, when wonder was expressed that fear had not driven him home, he replied: "Fear! I never saw fear. What is it?" All through his life he showed himself absolutely insensible to fear. His spirits rose in the hour of danger, and, when the enemy's cannon balls were flying round his head, he was perfectly cool and collected. It is, however, possible for a man to be constitutionally timid and nevertheless to be brave. Indeed, the bravery of a man who, by determined resolution rises superior to his fears, is perhaps the highest kind of courage. Such was the courage of Turenne, one of the greatest French generals. Once when he was going into battle, he felt himself trembling all over. But, instead of yielding to his physical fears, he exclaimed to his body, "What! Are you trembling now? Just wait and see what you will have to go through presently." The excess of courage is condemned as foolhardiness. A man is foolhardy who, for some trifling object, runs into great danger. When a sailor jumps out of an express train to recover his hat, or smokes his pipe over a powder magazine, then, instead of being praised for his carelessness of danger, he is rightly blamed for foolishly risking his life.

28. MORAL COURAGE.

Moral courage consists in resolutely refusing to be induced to do what we think wrong by the consideration of what others may think or say about our conduct. Thus, while ordinary courage rises superior to the fear of death and pain, moral courage enables us to defy the power of public opinion and the foolish contempt of our associates, when we have once made up our mind as to what we ought to do. Courage, in the ordinary sense of the word, is shown by the religious man who runs the risk of torture and death rather than abjure his religion. Moral courage enables a man to be faithful to a religion, which is despised by the multitude or by his own friends. Just as ordinary courage may consist either in the total absence of fear or in conquering timidity by resolute determination, so the man of moral courage may either have no fear of the adverse opinions of others, or he may be very

sensitive to the blame of his fellowmen, and yet, in spite of his sensitive nature, resolutely and with pain to himself adheres to his resolution. Many men who are brave in the face of bodily danger are destitute of moral courage. Until of late years in England the code of honour encouraged duelling. Any gentleman, who happened to be insulted by a drunken fool of his own station in life, was bound in honour to challenge him to single combat with swords or pistols. If he refused to do so, he became degraded in the eyes of his associates, and was considered to have forfeited his claim to be regarded as a gentleman. Almost every gentleman had sufficient courage to conform to this custom and expose himself to the risk of death, when the code of honour required him to do so. Very few had the moral courage to refuse to fight. Yet many must have recognised the wickedness and folly of the practice, and been conscious of the cruel selfishness of sacrificing to a point of honour the comfort and happiness of those who depended on them for support. In this case moral courage was particularly difficult, as it dictated conduct that to a superficial observer looked like cowardice. But in the case of all sensitive persons it may be said that it needs a great effort of will to obey the dictates of this virtue. In displaying courage in the face of bodily danger we are powerfully supported by the admiration of our fellow-men, whereas the man of moral courage has to expose himself to the condemnation of public opinion, or to the hatred and contempt of those near and dear to him, without whose affection and esteem life seems scarcely worth living.

29. AN INDIAN BAZAAR.

What strikes a foreigner most in the bazaars of great Indian cities is the arrangement by which shops of the same kind cluster together. In one street you find a cloth bazaar in which nothing but cloth is sold, in another street every shop belongs to a coppersmith, in a third you can only buy articles of iron. Thus it is that the Indian equivalent for 'carrying coals to Newcastle' is 'to go to sell a needle in the street where the blacksmiths work ;' which would hardly be intelligible to anyone unacquainted with the Indian custom of having all the shops of the same kind collected together in one quarter. This arrangement seems less convenient than the European distribution of shops, by which every quarter of the town is supplied with its own baker, grocer, ironmonger, etc., but it appears to be unalterably fixed by old-established custom. Another

striking feature of Indian and all oriental bazaars is the want of fixity of price. If you go into an English or French shop, you are immediately told the exact price of any article you require, and, if it is too dear, you go away without more ado. This is far from being the case in India. In this country you may be told at first that the lowest price of a piece of cloth is thirty rupees, but, if you were to pay that price, you would be looked upon as a mad man. You are expected to bargain with the shopkeeper, and perhaps after a long struggle may get it for ten rupees. This system of bargaining is considered by Europeans a great waste of time and a severe trial of patience. But in the East time is less valuable than in the West, and the Indian shopkeeper seems to be endowed with an unlimited stock of patience. The hubbub caused by the bargaining between shopkeepers and customers in a busy bazaar is sometimes almost deafening. The sight of the crowds of orientals in their flowing white garments and many coloured turbans is wonderfully picturesque. In large Indian bazaars you may see congregated together representatives of every province of India, almost of every country in the globe, distinguished by their national garments, and the background of the scene may be the walls of a Hindu temple, a Mahometan mosque, or some old house elaborately ornamented with a frontage of carved wood. How different is such a scene, illuminated by the bright rays of an Indian sun, from an English crowd arrayed in the dingy garments that seem only too suitable in the rain and fogs and smoke of grimy London!

30. PLEASURES OF THE COUNTRY.

Many great writers have in prose, and still more often in poetry, celebrated the pleasures of the country. One of Milton's most beautiful similes tells us how—

“One who long in populous cities pent,
Where houses thick and sewers annoy the air.
Forth issuing on a summer's morn to breathe
Among the pleasant villages and farms
Adjoin'd, from each thing met conceives delight,
The smell of grain or tedded grass or kine,
Or dairy, each rural sight, each rural sound.”

Byron in *Childe Harold* longs for a dwelling-place in the desert, and declares that he prefers the companionship of mountains and rivers to the society of his fellow-men. Cowper, who was the author of the well-known saying that “God made the country and man made the town,” sighs for “a lodge in some vast wilderness with boundless contiguity

of shade." In his *Task* and other poems he dilates upon the happiness of life in the country, and expresses his dislike for the hot crowded theatre, the ball room, the luxurious banquet, and the continual round of so-called pleasures, for which many men sacrifice health, wealth, and happiness. It is no wonder that literary men, as a rule, prefer the country to the town. They are generally very sensitive to noises and other disturbances, such as so often jar upon their nerves when they try to write amid the turmoil and bustle of great cities. In the country they find peace and quietness and can more easily concentrate their thoughts. Poets also find a perennial source of inspiration in field, forest, and river, and in the simple idyllic life of the shepherds and tillers of the soil. Most business men are forced by circumstances to spend the greater part of their lives in cities. All the more do they enjoy their brief holidays in the country, where entire change of scene enables them to forget all the worries of commercial and official life. They derive perhaps as much enjoyment from the beauties of nature as the poets, although they have not the power of expressing their admiration in immortal verse. It is not unnatural that they should envy the simple countrymen, whom they see living a placid life in a beautiful country district far away from the bustle and anxiety and wickedness of great cities. But it is probable that they and also the poets overrate the happiness of the countryman's lot. They attribute to peasants the same feeling of delight in country scenes that they themselves enjoy, forgetting that for a thorough appreciation of the beauties of nature a certain amount of education is needed, and that the poor villagers are very ignorant. Also a good deal of the pleasure derived from country life is due to contrast with the disagreeable sights and smells and sounds of great cities, of which permanent residents in the country have had no experience. On these grounds we may come to the conclusion, that rural life has most charms, not for those who always live in the country, but for the inhabitants of cities who pay the country occasional visits in the intervals of a busy life.

31. ADVANTAGES OF LIFE IN GREAT CITIES.

The principal advantages that a boy or young man derives from living in a great city like Bombay, Calcutta or Madras are educational. In country villages there are only elementary schools and no colleges, whereas in great cities there are numberless schools and colleges provided with the best teachers in every branch of knowledge. For

instance, in Bombay, a young man after leaving school may study literature at Elphinstone College, Wilson College, or St. Xavier's College. If he prefers to study law, he can attend the lectures of legal professors or serve his apprenticeship in a solicitor's office. If he has a taste for painting or carving or sculpture, he can obtain instruction at the School of Art. If he wishes to become a skilled artizan, he joins the Technical Institute. Whatever branch of study he would like to perfect himself in, he finds some educational institution with its door open ready to supply his wants, and, if he shows talent, he is pretty sure to gain by scholarships enough to defray the cost of his fees. Besides the advantages of attending schools and colleges, the student in great cities has access to large libraries, where he can study the best literary and scientific and philosophical works, and read in the newspapers what is going on all over the world. It must also be remembered that education, in the proper sense of the word, means far more than mere book learning, and that the educational advantages of great cities are not exhausted when we have mentioned the knowledge to be acquired in schools, colleges, and libraries. Unfortunately a large number of Indian students bury themselves in their books and take no interest whatever in the busy life of the great city in which their college is situated. This is a great mistake. They ought in their leisure hours to examine with intelligent curiosity the public buildings, the harbours, the ships, and all the other material products of advanced civilization accessible to them. Students sacrifice a great part of the advantage that they ought to derive from their university career, when they thus live in the midst of a great city with no more knowledge of the outer world than could be obtained by a peasant living in his native village. At the same time, while taking part in city life, country students must be on their guard against the many temptations to which the inhabitants of cities are exposed. If they yield to these temptations, they will ruin their health and happiness, and have reason to curse the day they left their village homes. Otherwise they may expect to enjoy good health and happiness in crowded cities, if only they take regular exercise every day during term time, and spend their vacations in the country, where they can refresh their minds and bodies by breathing purer air than can ever be obtained for the inhabitants of great cities by the most perfect system of sanitation.

32. DISADVANTAGES OF LIFE IN GREAT CITIES.

Nothing is more distressing to a lover of the country than to be condemned by circumstances to live in a great city. He misses the breezes of pure air that blow over hill and plain in the country, and feels that he can hardly breathe in the stifling atmosphere of the crowded streets. The glare of the sun on the pavement and on the interminable rows of white-washed houses is painful to his eyes, and he sighs for the green grass and leafy trees of the country. Among the multitudes of busy people who throng the thoroughfares he is half dazed, and fears to be knocked down by the carriages of rich men that rattle recklessly along the streets, as if the running over of one or two poor pedestrians were a matter of no importance. He climbs to the top of a hill or the tower of a high building to admire the view, and, instead of looking down upon the varied scenery of mountain, valley, and forest, he sees nothing but the roofs of houses, from among which rise numberless tall factory chimneys, belching their smoke into the vitiated atmosphere. All through the day the noises of the city appal him. The rumbling of carriages, carts, and trams over the stony streets never ceases from earliest dawn to long after sunset. Sometimes he has to endure the additional infliction of a great steam roller crunching the stones under the windows of the room, where he has to work, as best he can, in spite of the noises that assail his ear and shatter his nerves. Such are some of the principal annoyances that afflict our lover of the country when he lives in a great city. They will no doubt be looked upon as imaginary and unreal by the permanent residents of cities, whose eyes and ears have become reconciled by the influence of custom to the sights and sounds that are so distracting and unpleasant to country people. But it must be admitted that some of the drawbacks of city life are far from being merely imaginary. There can be no doubt that the smoke and smells and want of fresh air are inimical to health. The evil of smoke is not so great in the East as in the West. In Bombay most of the smoke is produced by a limited number of factory chimneys, a few railway trains, and the fires necessary for cooking. In the great manufacturing cities of England the number of factories is far greater, and in addition, through the colder months of the year, coal fires are kept burning in every house to keep the inmates from perishing of cold. In consequence of all

these fires the grimness of great European cities is much worse than can well be imagined by anyone who has not visited them. In the matter of snells, owing to superior sanitation and a colder climate, European cities have the advantage over the cities of the East. All over the world the inhabitants of cities suffer from the want of fresh air, but the want is more severely felt in hot climates. In the North the poor are inclined to look upon a fresh breeze rather as an enemy than a friend. Yet it may be regarded as certain that, even in the coldest country, the general health of a city is benefited by any change that allows the air to percolate more freely through the crowded streets. This fact is generally recognised in the present day. New cities and new quarters of old cities are therefore now built with wider streets and broader squares, and attempts are being made to replace the narrow slums, that are permanent hot-beds of disease, by streets and houses constructed on better sanitary principles. Much is also being done by the formation of parks and by improvement of the water-supply to make cities healthier, but in spite of all the good effected by such measures, it can never be reasonably expected that life in a great city can be as favourable to health as life in the country.

33. LIBRARIES.

Public libraries play a very important part in promoting the progress of knowledge. They bring within our reach valuable books which we could not afford to purchase for ourselves. They are particularly useful for poor students whose education would be hampered with almost insuperable difficulties, if they were confined to such books as they could buy for themselves or borrow from private individuals. Even those who are better off cannot afford to buy all the books they require for their studies. For instance, such a work as the *Encyclopædia Britannica* is an invaluable book of reference; yet how few can afford the expense of adding it to their private store of books! There are many other such compilations to which scholars have constantly to refer—large dictionaries of the English language, biographical dictionaries, classical dictionaries, dictionaries of antiquities, dictionaries of bibliography—which are scarcely to be found anywhere else but in the great public libraries, and are there open to poor and rich alike. In addition to books of general reference, students in every branch of study have to consult expensive books that are beyond the reach of their limited means. In such cases they trust

public library to supplement the deficiencies of their own bookshelves which only contain the necessary text books. A well managed library, besides supplying many valuable books not to be got elsewhere, is very conducive to educational progress in other ways. At his own home a student may be liable to continual interruptions and distractions which break the thread of his ideas and make it difficult for him to concentrate his attention on his books. In a library he finds himself in a large apartment where silence reigns and from which the noises and worries of the outer world are carefully excluded. The very air of the place and the spectacle of so many students silently absorbed in their books inspires studious thoughts and a spirit of calm reflection. The large circular reading room of the British Museum, which contains seats for three hundred readers, is a model on a large scale of what such institutions ought to be. The commoner books of reference are arranged on the lower shelves round the room, and can be taken down by any one without asking permission from the librarian. For more special books application is made on a written form by the reader, who quietly waits in his seat until the librarian brings them to him. This combination of free consultation of common books of reference with written application for special books ought to be followed, as far as possible, in every public library. A student often goes to the reading room for the purpose of discovering or verifying a number of points, which he expects to find settled in some encyclopædia or biographical dictionary, although he does not know exactly in which encyclopædia or in which volume he will find them. In such cases it is an irritating restriction to be compelled to apply in writing for each of the books that may help to settle the point. To do so also gives much extra trouble to the librarian, trouble which is quite unnecessary, because there is no danger of dishonest persons slipping great volumes of encyclopædias into their pockets without immediate detection. The librarian can soon determine the large reference books that are most commonly called for, put them on the table for general use, and issue all other books after receiving receipts for them from the applicants. Libraries managed on some such principles should be opened for the use of the general public in the great cities of every civilised country.

34. HONESTY IS THE BEST POLICY.

It is possible that dishonesty may be successful for a time, but honesty is sure to succeed better in the long

run. This may be seen by considering the career of students in schools and colleges, and of men engaged in the business of life. The student who cheats in an examination may, if he escapes detection, gain a few marks more than he would otherwise have got. But what is the probable result. He learns thereby to trust to dishonest means of passing his future examinations, and neglects honest work, the only sure means of success. The consequence is that, when the next examination comes, he finds that he is so far below the standard required, that even by cheating he is quite unable to pass. Thus, even if his dishonesty remains undetected, he is likely to be outstripped by his more honest rival, and in addition he exposes himself to the risk of an ignominious conviction, which will ruin his reputation and cruelly wound the hearts of his parents and friends. The effects of dishonesty are much the same in the case of clerks, merchants, Government servants and others, who, after leaving school or college, are trying to make their own way in life world. They may suddenly make themselves rich by dishonest means. But wealth so obtained is as a rule rapidly squandered, and to regain it recourse is likely to be had again to new acts of dishonesty. Thus the dishonest man lives all through his life in continual dread that his misdeeds may at any moment be revealed in the light of day. Success in the beginning of his career only tempts him to more reckless fraud on a larger scale, and the end is generally disgrace and punishment. The longer detection is delayed, the worse it is for the culprit. A school boy detected in cheating receives some boyish punishment, which may have the good effect of curing him of his evil propensities and preventing him from growing up into a dishonest man. But the detection of dishonesty in after-life involves lifelong disgrace, ruin, and in many cases, imprisonment, and the higher the height to which the dishonest man has attained by his dishonesty, the greater and the more painful is his eventual fall. So far we have been considering the question merely from the point of view of material success, and have seen that the dishonest man is very unlikely to succeed in life. But even if by some rare chance he should manage to escape detection to the end and die famous and wealthy, he must nevertheless all through his life suffer pain through fear of detection and consciousness of his own baseness. If he been an honest man, he would probably have won still more wealth and honour in the eyes of the world, and would have been spared the reproaches of a guilty conscience.

35. THRIFT.

Thrift consists in the frugal and judicious use of money. The excellent effects of this form of prudence are generally recognised, but nevertheless many are led away by the various motives that lead to extravagance. One of the commonest of these motives is the vanity which makes people desirous of appearing in the eyes of the world to be richer than they really are. Another is love of luxury in food, dress, wines, horses and carriages. Sometimes love of art is an incentive to ruinous expenditure on pictures, statues, or beautiful furniture. In other cases we find men led astray by habits of mind which, if exercised with moderation in their proper sphere, would be virtues. Some men from weakness of mind or an excess of liberality are unable to refuse any petition for aid, although by yielding they run the risk of reducing themselves and their families to want. Others are so excessively hospitable that they spend more than they can afford on the entertainment of their friends. But most often what leads to extravagance is mere carelessness and unwillingness clearly to consider such a troublesome matter as the relation between income and expenditure. Yet this well deserves serious consideration, since for all practical purposes the man who lives within his income is superior to the man who exceeds it in a greater degree than the rich man is superior to the poor man. The first necessary step towards the desirable object of saving a little from our income to put by for a rainy day or to form a nucleus for future savings is that we should keep regular accounts. It is almost impossible to regulate our expenditure, unless we have clearly before our eyes its different items and the amount of money we spend under each head. If we keep accounts, we can calculate at the end of each week or month, whether we are living beyond our income or not, and, if we find we are spending too much we see clearly the necessity of immediate retrenchment. Various other precepts are given by teachers of domestic economy. We are told never to throw away anything, however worthless it may seem. "Everything preserved is useful," says an Indian proverb, "even though it be a dead serpent." We must never buy anything simply because it is cheap. The cheapest thing in the world is dear, if we do not really require it. We are warned to be very careful of small expenses, which often in the aggregate mount up to large sums of money. At the same time we must remember that it is not always thrifty to refuse to spend money. It is possible to be what is called penny wise

and pound foolish, that is, we may by omitting to spend a little money at the proper time, have to incur a much larger expense later on, as when a merchant refuses to insure his goods and is as a consequence totally ruined by a shipwreck. Thrift may even warrant us in making large outlays on occasion. For instance, the workman who shrinks from using all the money he can spare to provide himself with the best tools, is the reverse of thrifty. By observing such rules as these we may expect that our honest labour will secure us against want and all the miseries that afflict the man who, through want of money, is threatened with the loss of his independence, and is unable to look the world boldly in the face, as a freeman should.

36. SPEAKING ILL OF THE DEAD.

Those who tell us that we ought not to speak ill of the dead, do not merely mean that we ought not to slander the dead. For it is obviously our duty to abstain from slandering not only the dead but also the living. The precept evidently requires us to make a difference between our way of speaking of the living and of the dead. When we speak of the living, we may mention both their good and their bad qualities; but in speaking of the dead we are to say all the good we can of them and never mention anything to their discredit. The spirit of this maxim is always followed in the composition of epitaphs. There is a well-known story of how some one, going through a churchyard and reading the inscriptions on the tombstones, asked in astonishment where all the bad people were buried. The reason of his question was that, while many of the epitaphs commemorated the virtues of the dead, none of them contained a single word of blame. We have, then, to consider how far this lenient treatment of the character of the dead is justifiable. Two very good reasons can certainly be urged against speaking of the faults of the dead. In the first place, it seems unjust and cowardly to accuse those who are unable to defend themselves. In the second place, speaking ill of the dead may give great pain to their living relations and friends. The second reason only applies to the case of those who are recently dead. We are not likely to hurt anyone's feelings by mentioning the faults of Alexander the Great or Napoleon. No one would maintain that historians and students of history should not do their best to form an impartial estimate of the characters of great men. Such a prohibition would deprive the world of the valuable

moral lessons that history gives, when it affords us conspicuous examples of the defects that have marred the careers of eminent men. Also the greatest virtue of the historian is truth, and truth is incompatible with the concealment of the faults of historical characters. It may be objected that it is equally contrary to truth to abstain in conversation from speaking of the faults of the recently dead. But this is not the case. The historian professes to give, in accordance with the facts of history, an impartial account of the historical characters about whom he writes, but in ordinary conversation about private persons we do not profess to give carefully balanced estimates of character, and no one is likely to be deceived unless we ascribe to those of whom we are speaking virtues which they do not possess. Therefore, although we cannot go so far as to say that we should *never* speak ill of the dead, there is no reason why we should not as a general rule avoid saying anything to their discredit, particularly as in this fault-finding world there is no fear of the worse side of anyone's character being forgotten after death.

37. THE WORLD KNOWS NOTHING OF ITS GREATEST MEN.

There is a great deal of truth in this saying, but it must not be taken in too universal a sense. There are undoubtedly many great men, especially in modern times, whose lives and characters are well known to us through the skill with which they have been portrayed by historians and biographers. Confining our attention to the great men of the present century, we know much of Scott, Goethe, Wordsworth, Tennyson, Gladstone, Bismarck, Garibaldi, Darwin, George Eliot and Mill; of Byron, Shelley, and Carlyle we know even more than we should wish to know. Going to a rather earlier date we come to Dr. Johnson, who, through the pious care of his biographer, is as familiar to us as our nearest friends. But while the world knows much of some of its greatest men, there are others of whom it knows little. There are many men of the very highest moral character whose names are not even recorded in history. While fully recognising the moral greatness of Buddha and Socrates, we may be perfectly certain that past ages have produced many men and women equal to them in virtue, who do not happen to have won for themselves a position in the history of the world. The same remarks apply to greatness of intellect. We may be quite sure that in the villages of England

and of other countries many "mute inglorious Miltons" have lived and died in obscurity, because through want of education they have had no chance of expressing in a literary form their imaginative visions. Many other men, well fitted by their characters to be leaders of men, have been deprived by their circumstances of any opportunity of distinguishing themselves on the theatre of the world, and have had no wider scope for their great abilities than that afforded by the insignificant village in which they were born. When an inhabitant of the small island of Seriphus tauntingly remarked to Themistocles, "If you had been born in Seriphus, you would never have been great," the great Athenian replied, "Neither would you have been great, had you been born an Athenian." By his answer Themistocles seemed to acknowledge the truth of the remark of the Seriphian. But he might with good reason have disputed it, and maintained that if he had been born at Seriphus, he would have been equally great, although he might have had no chance of displaying his great abilities to the world. It must be added that even some of those men whose greatness is thoroughly recognised all over the civilised world are little more than names in spite of their great reputation. The most conspicuous instances of this are Shakespeare and the author or authors of the *Iliad* and *Odyssey*. All that is known of the life of the greatest dramatist of the world may be written down in a few lines, while the authorship of the great epic poems of ancient Greece is a question that will probably remain unsettled to the end of the world. A similar veil of obscurity envelops the great poets, who composed the *Ramayana* and *Mahabharata*.

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38. EDUCATION.

Carlyle regards men without education as mutilated beings, and with great force insists that to deprive men and women of the blessings of education is as bad as it would be to deprive them of eyes or hands. An uneducated man may indeed well be compared to a blind man. The blind man has a very imperfect idea of the world in which he lives, as compared with those who have the use of their eyes, and the uneducated labour under a similar inferiority of mental vision. While the uneducated man has his mind confined to the narrow circle of such unintelligent labour as he is capable of performing, the educated man can look far back into the past and forward into the future. His mind is full of great events that happened long ago, about which history gives him information, and from his know-

ledge of the past he is able to form conjectures about the social and political condition to which the world is progressing. The uneducated man sees in the heavenly bodies, that illumine the sky by night, nothing but innumerable specks of light, some more and some less bright. Anyone who has learnt astronomy divides them into fixed stars and planets, and forms in his mind a conception of the planets of the solar system rolling round the sun, and of countless other greater suns than ours, each of which may have its own planetary system, occupying the more distant realms of boundless space. By help of the telescope he can map out the seas and mountains of the moon and of the nearer planets, and the spectroscope tells him the elements of which the stars are composed. The botanist finds the plants at his feet and the trees above his head full of interest. The entomologist, zoologist, and geologist enrich the stores of their minds by the study of insects, animals, and fossils. Indeed, there is not one of the long list of modern sciences that does not open the eyes of the mind to wonders undreamt of by the uneducated man. Those who have no taste for science can enrich their minds with the literary wealth of ancient and modern times, and learn the thoughts of the greatest intellects of the world on all manner of subjects. If it is a pleasure to converse with the ordinary men we meet in everyday life, how much greater is the privilege of reading in books the noblest thoughts of such great writers as Plato, Milton, and Shakespeare! These writers of world-wide fame, who are not of an age but for all time, are the delight of all students of literature, and stand apart on the highest pinnacle of glory. But below the very highest literary rank there is in every language a large number of excellent writers, whose works are specially adapted to various readers of every age and of every temperament, so that, whatever our intellectual tastes may be, we are sure to find satisfaction for them in the wide and varied field of literature. Thus it is that education, besides being of practical assistance to us in the struggle of life, enlarges and ennobles the mind and enables us to live as beings endowed with human intellects ought to live.

39. FEMALE EDUCATION.

It is the height of selfishness for men, who fully appreciate in their own case the great advantages of a good education, to deny these advantages to women. There is no valid argument by which the exclusion of the female sex from the privilege of education can be defended. It

is argued that women have their domestic duties to perform, and that, if they were educated, they would bury themselves in their books and have little time for attending to the management of their households. Of course it is possible for women, as it is for men, to neglect necessary work in order to spare more time for reading sensational novels. But women are no more liable to this temptation than men, and most women would be able to do their household work all the better for being able to refresh their minds in the intervals of leisure with a little reading. Nay, education would even help them in the performance of the narrowest sphere of womanly duty. For education involves knowledge of the means by which health may be preserved and improved, and enables a mother to consult such modern books as will tell her how to rear up her children into healthy men and women, and skilfully nurse them and her husband when disease attacks her household. Without education she will be not unlikely to listen with fatal results to the advice of superstitious quacks,^o who pretend to work wonders by charms and magic. But according to a higher conception of woman's sphere, woman ought to be something more than a household drudge. She ought to be able not merely to nurse her husband in sickness,^o but also to be his companion in health. For this part of her wifely duty education is necessary, for there cannot well be congenial companionship between an educated man and an uneducated wife who can converse with her husband on no higher subjects than cookery and servants' wages. Also one of a mother's highest duties is the education of her children at the time when their mind is most amenable to instruction. A child's whole future life, to a large extent, depends on the teaching it receives in early childhood, and it is needless to say that this first foundation of education cannot be well laid by an ignorant mother. On all these grounds female education is a vital necessity. But it is sometimes urged that the intellect of women is so weak as to be incapable of receiving and benefiting by any, but the lowest form of education. Such an assertion could hardly be made by anyone who considers for a moment the instances afforded by history of women who have shown conspicuous ability in statesmanship, literature, science, and art. The list of women who have by their intellectual power won for themselves an eminent position in history is a long one, and would be still longer if in the past they had enjoyed the same educational advantages as were given to men. The only real danger to be apprehended from female education arises

from an imperfect view of the scope of education. If education is confined to mere book learning there is a danger that women may, from physical weakness, succumb to the intellectual strain put upon them in their studies at school and college. The remedy for this is to remember that physical training is an essential part of education, and to allow women the opportunity of strengthening their physical powers by regular exercise, especially by exercise in the open air, so that they have the good health necessary for the profitable prosecution of their studies.

40. MORAL EDUCATION.

Moral education can be given better by parents at home, than by schoolmasters and professors in schools and colleges. Parents have numberless opportunities of guiding their children by precept and example, opportunities denied to the teacher, who generally meets his pupils in large classes, and seldom has the means of becoming intimately acquainted with their several characters and the faults, other than intellectual faults, to which each of them is particularly prone. The first points of importance to notice with regard to moral instruction is that, in the word of the proverb, example is better than precept. This is too often forgotten by parents, especially in the case of young children. Many parents are emphatic in inculcating truthfulness, but, on very slight occasion think it advisable to escape the importunity or curiosity of children by deception, if not by actual falsehood. They fondly hope that the deceit will pass unnoticed; but children are keener observers than they are generally supposed to be, and very quick to detect any discrepancy between preaching and practice on the part of their elders. It is therefore imperative that parents in all cases should themselves act up to the moral precepts that they inculcate upon their children. Another important point in the home training of children is careful selection of associates of their own age, who will not teach them bad habits. For the same reason, especially in rich houses, great care must be taken that the servants do not exert an evil influence on their moral character. Bad servants teach a child to be deceitful and disobedient by secretly helping him to enjoy forbidden pleasures, which of course they warn him he must on no account mention to his parents. They may also render a child rude and overbearing by servile submission to his caprices and bad temper. If we now pass from home to school life, we see that the first great disadvantage that the schoolmaster labours under is that it

is very difficult for him to gain the affections of his pupil. A father can generally appeal to filial love as an inducement towards obeying the moral rules he prescribes. But a schoolmaster appears to boys in the position of a task master, and is too often without reason regarded by them as their natural enemy, particularly by those whom he has to punish for idleness or other faults, that is, the very boys who stand most in need of moral instruction. Even when a schoolmaster has got over this hostile feeling, he finds that the large amount of daily teaching expected from him leaves him little leisure to give his pupils friendly advice in the intervals between lessons. It has been proposed in India that formal lessons in morality should be given in schools and colleges. But it is to be feared that lessons so delivered from the schoolmaster's desk or the professor's chair would produce little more effect than is obtained by the writing of moral sentences in copy-books. In the great public schools of England the masters have opportunities of delivering moral lessons under more favourable conditions, when they preach the weekly sermon on Sunday in the sacred precincts of the school chapel. The Indian teacher has no such opportunity of using his eloquence in guiding the members of his school towards moral enthusiasm. Yet he can do much by the power of personal example and by creating in the minds of his pupils admiration for the great English writers, who in prose or verse give expression to the highest moral thoughts. In addition to this, all intellectual education is in proportion to its success a powerful deterrent from vice, as it enables us to see more clearly the evil effects that follow from disobedience to moral rules.

41. KNOWLEDGE OF ENGLISH.

The Indian student is likely to derive more advantage from the knowledge of English than from the knowledge of any other language. In the first place, he thereby gains access to the varied stores of a noble literature. The advantage of being able to read in the original the poetry of Milton and Shakespeare, the histories of Gibbon and Macaulay, the novels of Scott, Thackeray, and Dickens, and the philosophy of Mill, Darwin, and Herbert Spencer is incalculable. This language also gives the key to the latest scientific discoveries of the two most advanced nations of the modern world. Every newly found marvel of science, even if originally discovered on the European continent, is sure to be published with little delay in the

pages of English and American works. For the traveller and the man of business, no language is more useful than English, which is the mother tongue of about a hundred million people, and is acquired for commercial and literary purposes by an immense number of foreigners. Indeed, the English language is known so widely over the surface of the globe, and is spreading so rapidly year by year, that it bids fair to become in the course of time a kind of universal language known and spoken all over the world. Such are among the general advantages derived from the knowledge of English. But there are of course special reasons why the native of India should master the language. As India is a part of the British Empire, English is the official language of this country, and only the very lowest posts in the service of Government are open to those who are ignorant of it. English being the language of the law courts, native barristers and solicitors cannot succeed in the legal profession, unless they are able to speak it fluently. The great bulk of the foreign trade of India being with England, a knowledge of English is essential for all clerks in commercial offices and for natives who engage in trade on their own account. Finally, English is becoming in India the common language of all educated men, whether their vernaculars be Marathi, Tamil, Hindustani, or Gujarati, so that the business of the national congress, at which representatives from different parts of India meet in council, has to be conducted in this language.

42. THE ADVANTAGES OF A VISIT TO ENGLAND.

A visit to England is such a natural conclusion to the education received by Indian students at our Universities, that it is a great pity so few of them can afford the expense of the long journey, and that so many, who are rich enough to bear the expense, are nevertheless prevented by the restrictions of caste or the fears of their parents. In their University career their principal studies are English Literature and English History. They learn to speak the language more accurately than many natives of England, and become familiar with the writings of the greatest English authors. It is therefore but natural that they should wish to make a pious pilgrimage to the homes of Milton and Shakespeare, and the other writers in prose and poetry, who have most strongly roused their intellectual powers to active life. Indeed, a visit to England is

absolutely necessary to supply the want of local knowledge that must always cause gaps in the comprehension of English Literature by the most highly educated foreigner who has never walked in Oxford Street, or in an English lane, nor seen an English farm-yard, nor heard the sound of an English church bell. Still more necessary is a visit to England for the thorough comprehension of English History. How is it possible to form a clear mental picture of the great events recorded in its pages without ever having seen the Thames, the Tower of London, Whitehall, Hampton Court, or Westminster Abbey? How can a student, who has never left India, realise what is meant by such terms as a Gothic Cathedral, a great English manufacturing town, or a debate in the House of Commons? Surely when an Indian student first visits London, a flood of light must be suddenly thrown upon all his conceptions of English History, and much that was before obscure and meaningless must take definite shape in his imagination. But the greatest addition to his knowledge of English History will be obtained, not by the sight of the relics of the past, but by the spectacle of England, as she now is, at the highest pitch of her power and prosperity, the result to which all her past has been steadily tending since the earliest days of her national existence. No more impressive subject of contemplation could be offered for the consideration of a reflective mind. Even in the course of his voyage our traveller will see striking evidences of England's power long before he reaches his destination. He will look with wonder on the seas covered with English shipping, and see the English flag flying proudly over the strongly fortified harbours of Aden, Malta, and Gibraltar. Passing through Egypt he will remember how England stepped in alone to save the country from anarchy, and in a few years raised its finances to an unprecedented state of prosperity. But all that he sees on the way will hardly prepare him for the greatness of England herself and her mighty capital. When he enters London, he will at last begin to realise the resources of the great nation that has spread its language and authority over immense territories in every portion of the globe. But even the manifestation of the wealth and power of the British Empire in its metropolis ought to be to our traveller a less impressive sight than the spectacle of a proud and strong-willed populace, consisting of men of immense individual energy, and yet enjoying in peace and security a full amount of political and social freedom, which is nevertheless not allowed to degenerate into license.

43. TRAVELLING.

Owing to the invention of the locomotive* and the steamship, there has been far more travelling in the last fifty years than in any previous period of the world's history. Numbers of people, who, if they had lived in the last century, would never have gone far beyond the limits of their native town, now-a-days think nothing of visiting foreign countries. Frequent change of air and scene is coming to be regarded as essential to health. No doubt the benefit of such a change was to some extent recognised by past generations of doctors, but they never dreamt of the extended tours now prescribed to invalids. In cases in which an English doctor of the old school would have ordered his patient to Torquay or Ventnor, modern doctors send them to Madeira, Algiers, Egypt or New Zealand, or perhaps recommend them to try the effect of a tour all round the world. Every year about the beginning of November crowds of travellers of all nations pour into Bombay intent on making the circle of the world. They are so numerous that a special term has had to be invented to describe them, and they are called in colloquial language "globe-trotters." Their observations on the foreign countries they have visited are published to the world in the large number of books of travel, that issue every year from the press, and help us to determine whether the present age derives any benefit from the lavish satisfaction of its travelling propensities. As might be expected, it is evident from the books of travellers and from observation of their conduct on their travels that visiting foreign countries is not a charm that can transmute the fool into a wise man. A keen observer like Gilbert White of Selborne, or Arkinson of Danby, may find more interesting material for reflection in his native parish than an ordinary traveller can find in four continents. The effect produced on the mind by travelling entirely depends on the mind of the traveller and on the way in which he conducts himself. The chief idea of one very common type of traveller is to see as many objects of interest as he possibly can. If he can only after his return home say that he has seen such and such a temple, castle, picture gallery, or museum, he is perfectly satisfied. Therefore, when he arrives at a famous city, he rushes through it, so that he may get over as quickly as possible the task of seeing its principal sights, enter them by name in his note book as visited or, in his own phraseology, "done," and then hurry on to another

city which he treats in the same uncereceremonious way. Another kind of traveller in all he sees finds entertainment for his foolish spirit of ridicule. The more hallowed any object is from historical and religious associations or artistic beauty, the more he delights to degrade it by applying to it familiar terms of vulgar slang that he mistakes for wit. Such a one brings disgrace upon his nation by the rude insolence with which he laughs at foreigners and their ways and everything else that attracts the notice of his feeble understanding. At the end of his wanderings he returns to his home a living example, showing

How much the fool that hath been taught to roam
Exceeds the fool that hath been kept at home.

Far different is the effect of travel upon those who leave their native country with minds prepared by culture to feel intelligent admiration for all the beauties of nature and art to be found in foreign lands. Their object is not to see much but to see well. When they visit Paris or Athens or Rome, instead of hurrying from temple to museum, and from museum to picture gallery, they allow the spirit of the place to sink into their minds, and only visit such monuments as the time they have at their disposal allows them to contemplate without irreverent haste. They find it more profitable and delightful to settle down for a week or so at centres of great historical and artistic interest or of remarkable natural beauty, than to pay short visits to all the principal cities that they pass by. In this way they gain by their travels refreshment and rest for their minds, satisfaction to their intellectual curiosity or artistic tastes, and increased knowledge of the world and its inhabitants.

44. SELF-RELIANCE.

Self-reliance is a quality of great practical value. The man who has a well-grounded confidence in his own powers can effect far more than a diffident man of superior ability, who timidly, for fear of failure, shrinks from tasks that he could quite easily perform. In the struggle of life self-reliant men are sure to come to the front. They are always willing to accept the post of difficulty and danger. If their trust in themselves is well-grounded, they gain honour in the eyes of the world, and even if they fail, they are spurred on to renewed efforts by the conviction that they will succeed another time. Thus it was well said by Sir Philip Sidney that "confidence in oneself is the chief nurse of magnanimity." If we turn to the pages of history, we shall find that the most splendid

instances of magnanimity proceeded from self-reliance. When the Athenians saw their city in the power of the Persians, and had every reason to suspect their allies of treachery, they magnanimously refused to listen to the tempting terms offered by the enemy, because they relied on their own ability even then to save the cause of Grecian liberty. A similar spirit of magnanimous self-reliance was shown by the Romans in the war with Hannibal. Although they had been defeated in three great battles, and had seen Italy ravaged from the Alps to Calabria by their seemingly invincible foe, they nevertheless had such confidence in their strength as a nation, that they scorned to think of coming to terms, and Hannibal, to his surprise, heard that the very ground on which his camp was pitched had been bought for a good price at a Roman auction. It was a similar spirit that inspired Sir Francis Drake and the other English commanders in their contest with the Spanish Armada. They were playing a game of bowls when the news came of the approach of the hostile armament; but instead of being startled out of their tranquillity by the intelligence, they quietly finished their game and then proceeded to take measures to defend England against threatened invasion. It was again a feeling of reliance in himself and the free spirit of the nation that made Hampden stand out boldly against the tyrannous exactions of the king. When Cæsar in the civil war was deserted by Labienus, his highest and most trusted officer, he voluntarily gave permission to such of his other officers, as had served under his rival Pompey, to go over to the enemy. He was too confident in his political and military genius to attach importance to the slight diminution of his strength that their departure would effect. They were, however, so touched by their leader's magnanimity, that they refused to leave him. Even when self-reliance does not lead to such conspicuous instances of magnanimity, as those we have been considering, it is a serviceable quality that will be of great assistance in the affairs of ordinary life. The world is generally inclined to save itself the trouble of careful study of character, and, therefore, as a rule, accepts every one at his own estimation. The man, who has no confidence in himself, has little reason to expect others to put confidence in him. We always find that in times of trouble everybody turns to the self-reliant man, and all are ready to trust their fortunes to his guidance. Thus the self-reliant man gains in power and influence and obtains the most responsible appointments, while the diffident man is again and again

passed over and cannot seize the opportunities of gaining distinction that are thrown in his way.

45. PATRIOTISM.

Patriotism is the virtue which urges men to do all they can for the good of their native country. When a nation is governed by a wise and good king, patriotism and loyalty may be so closely combined that they are almost identical. A patriotic Saxon in the reign of Alfred the Great would have found it no easy matter to distinguish between his feeling of love for his country and his loyalty to the king who was the centre of the national life. But when a king appears to act in a way opposed to the best interests of the nation he governs, the distinction is easily made. No one doubts that Hampden, in opposing the demand for ship-money made by Charles I., was actuated by patriotic motives. The virtue of patriotism is most conspicuously displayed in time of war, when it is brought into conflict with, and overcomes, the fear of death. All great nations can point with pride to illustrious patriots who have willingly sacrificed their lives for their country. In the ancient world perhaps the Romans excelled in patriotism all other nations, at any rate in the earlier period of their history. It was chiefly by the intensity and prevalence of this virtue that they succeeded in extending their dominion over all the known world. One of the finest illustrations of the strength of Roman patriotism is the story of Regulus. This Roman general, having been captured by the Carthaginians, was sent by them to Rome with ambassadors, who wished to negotiate peace and an exchange of prisoners. It was expected that he would exert all his great influence in favour of peace, so that he might be released from captivity. But, as he was convinced that the interests of Rome required that the war should be continued, and that no exchange of prisoners should be made, he advised the Roman senate to refuse the offered terms, although by so doing he condemned himself to return as a captive to the city of the enemy and undergo all the cruel tortures that there awaited him. In modern Europe the Swiss are deservedly celebrated for their patriotism. The story of William Tell is known all over the world. His contemporary Arnold von Winkelried deserves at least equal glory. It is related that at the battle of Sempach the light-armed Swiss were unable to break through the serried line of Austrian spearmen. Then Winkelried, having commended his wife and children to his country's care,

gathered as many Austrian spear points as he could into his breast, and, dying pierced with many wounds, opened a path for his countrymen into the centre of the hostile ranks. An Indian Winkelried may be found in the annals of Rajputana. A Rajput army was besieging a fortress, and attempts were made in vain to induce an elephant to charge the gate which was defended against such attacks by iron spikes. Seeing this, a brave soldier placed his body as a cushion before the gateway. The elephant then charged and burst open the hostile gate, at the same time of course crushing the devoted Rajput to death. Although it is in war that patriotism is stimulated to the highest pitch of self-sacrifice, it must not be supposed that this virtue can only be displayed on the battlefield. Many men have signalised their love of country in the field of literature, as for instance, Burns and Scott in Scotland, Shakespeare and Milton in England, and Virgil in Italy. In fact there are few great writers who have not consecrated their genius to the glorification of their native land. Milton debated whether he should write his great epic in English. He thought that, if he used the Latin language, he would be sure of a world-wide renown, such as no English composition could be expected to obtain. But from patriotic motives he preferred to write in English, and by so doing, as it turned out, promoted his own fame as much as the honour of his native land. Politics also as well as literature may afford a large sphere for patriotic labours. Indeed patriotism is displayed in every branch of life. Not only great poets, statesmen, and warriors, but tillers of the soil and artisans may feel intense love of their country and do their best in their humble sphere to promote her honour and glory. In their case any self sacrifice, that they make for their native land, is even more meritorious than in the case of eminent men, because it is done without the hope of thereby obtaining for themselves personal fame.

46. USES OF RAIN.

“With rain there can be no famine, with a husband no poverty.”
Indian Proverb.

For the health and prosperity of every country rain and sunshine are equally necessary. No place in the world is so miserably situated as to be deprived of sunshine all the year round. The only country which flourishes without any rain is Egypt. But even that strange land, although it is rarely visited with a shower, nevertheless depends on rain for its prosperity. Its peculiarity is that, instead of

being watered by its own showers, it derives its fertility from the heavy rains falling in Central Africa, which roll down to Egypt in the broad stream of the Nile. In those lands, in which rain predominates, the value of sunshine is more gratefully recognised owing to its rarity. Thus in England a favourite agricultural proverb says that a peck of dust in March is worth a king's ransom. On the contrary in climes of almost continual sunshine immense value is attached to rain. Once upon a time a Persian king, having built a beautiful palace, asked a dervish to guess what it had cost. The holy man replied that its cost must have been a day's rain, this being in his eyes the most natural way to express immense value. In India the showers of the whole year are concentrated into a few short months, and for the greater part of the year the unclouded sun shines on the land from morning till evening. After eight months of almost unbroken sunshine it is no wonder that the weary people long for the blessed rain to come, and revivify the parched earth. If the burst of the monsoon is delayed long after the usual date, all nature, animate and inanimate, droops and pines. The heat becomes so intense that man and beast have little energy for any kind of work. Owing to the heat and the want of sufficient water, fever and cholera become more frequent. The best wells fail, and no water flows in the beds of the rivers, cattle and sheep begin to die of thirst, all agricultural work is suspended, the price of grain rises rapidly, and every one begins to discuss the melancholy prospect of a famine. What a change comes over the jubilant face of nature when at last the long-looked for rain begins to fall! Immediately the whole country is washed clean of all the accumulated filth in which the germs of cholera and other diseases had been developing. The cooler breezes bring back hope and health and new energy of mind and body, not only to man, but also to the beasts of the field and the birds of the air. Hill and dale are covered with a mantle of green grass inexpressibly delightful to eyes long wearied with the sight of the sunshine blazing on the brown withered grass. The happy peasantry are now able to resume the labours that the delay of the rain had interrupted, and the fears of famine that had been haunting them are dissipated by the copious showers. Nor are the benefits of the rain limited to the few months of the monsoon. The abundant water pouring down from the sky on the earth is not all allowed to flow down the swollen rivers into the barren sea. Much of it is stored up by man or nature to supply the earth

with moisture during the coming dry season. Great tanks are ready to receive the rain as it falls, so that it may be used to irrigate the fields and supply drinking water for man and beast long after the monsoon is over. The rain that sinks into the earth has not finished its work, when it has supplied nourishment to the seeds of grain and the roots of shrubs and trees. It sinks into the earth only to rise again in the springs of rivers and streams, some of which are perennial and will flow, though with gradually decreasing volume, until the next monsoon. From such bounteous streams as these water is diverted all through the year to irrigate the neighbouring fields and prevent the vegetation from being destroyed by the force of the sun. Thus the blessings of an abundant rainfall are not confined to its immediate effect, but extend through the whole course of the year.

47. A TASTE FOR READING.

A taste for reading is an inexhaustible source of pleasure which adds to our happiness in prosperity and consoles us in adversity. Books are now so cheap that this taste may be indulged at very little expense. Few are so poor that they cannot afford the small sum of money for which nowadays the priceless works of the greatest writers may be bought. Other desirable objects are expensive in proportion to their value, but in the case of books, value and price are almost in inverse proportion. The whole of the works of Shakespeare and Milton may be bought for sixpence or a shilling, while ten or twenty times as high a price is asked for three volumes of a new novel, that will be skimmed through for a month or two by a few careless readers and then consigned to everlasting oblivion. If we are fortunate enough to have access to a free library, we have the privilege of ranging at large among a large number of the best books without any expense to ourselves. Yet how much more real and lasting is the happiness lovers of literature owe to good books than to the costly pleasures of the senses! In our daily life we come into contact with average men like ourselves who may be good friends and fulfil well all the ordinary duties of life, but have no power of inspiring us with high thoughts, and do not possess enough knowledge to solve our intellectual difficulties. Books bring us into communication with the greatest intellects that the world has produced since the art of writing was invented. Even those great men like Socrates, who never themselves expressed their thoughts in a written form, are known to us by the pious care of

their literary disciples. Among the great variety of books produced by past ages of culture we can find satisfaction for all our mental needs. Every branch of science and period of history that we may wish to study is sure to have been exhaustively treated by those authors who know most about the subject, so that it is possible for anyone by means of books to give himself a thorough education in history, literature, and art without the aid of a teacher, and, if he has the benefit of instruction in school or college, to supplement by private study what he has learned there. But perhaps the benefit derived from a taste for reading is even more manifest in after life, when it enables us to continue our education. Too many young men after leaving college cease to take any interest in literature and science, and so sacrifice wantonly all the permanent advantages they ought to have secured by their past studies. But the man who is blessed with a taste for reading does not allow the cares and labours of life to extinguish his love of culture, and goes on adding something to his knowledge every day of his life. In this way he escapes the misery of having his mind tied down to the narrow routine of his work, and has better things to occupy his thoughts than idle gossip about chances of promotion and the petty affairs of his neighbours. Still happier is his lot, if he happens to have congenial companions with whom he can discuss the innumerable topics of conversation suggested by a common love of books. The social advantages of a love of reading may be further developed by the formation of literary societies, the members of which meet at intervals to debate on intellectual questions or read Shakespeare together or give public recitations with the object of spreading among their neighbours an interest in the world's greatest poets and prose writers. By energetically working together in the organization of such social gatherings they show that their love of culture does not isolate them from sympathy with their fellow-men, and that, instead of selfishly keeping to themselves the means of living a higher intellectual life, they are only too glad to do what they can to teach others to enjoy the priceless happiness that the lover of literature finds in his favourite books.

48. CHOICE OF BOOKS.

As it is impossible to read more than a very small fraction of the immense number of books now in existence, the proper choice of books is a matter of great importance. A popular writer lately drew out a list of what were in

his opinion the hundred best books to read. But although all that Sir John Lubbock has to say on any question of general interest is sure to be instructive and deserves serious consideration, it would be idle to suppose that the hundred books that seem best to one particular person can be the best for every other individual. The list he made out may be about as good a list as could be devised for persons of his own character and education, but must be modified by each of us in accordance with our own tastes and the end we seek to obtain by reading. The chief end for which a young student studies books is almost always success in examinations, for the attainment of which success he sometimes sacrifices more important ends. He will therefore be inclined to neglect general reading and only care to obtain from his teacher a list of the books that will help him in the work of mastering the prescribed course of study. When he leaves college, if he has acquired in the course of his education a taste for reading, he will probably aim at the wider object of increasing his culture, and at the same time he might to be anxious to choose such books as will not only increase his knowledge, but also make him a better and happier man. In making his choice he will have to take into consideration his own intellectual tastes and the nature of the occupation by which he earns his subsistence. Owing to differences in these matters the intellectual food of one man may be another's poison. For instance, a book containing the records of minute observation of bees and ants, which would be full of interest to a scientific mind like Sir John Lubbock's, might be so utterly distasteful to a person fond of poetry or abstruse metaphysics, that it would be foolish waste of time for him to try and understand it. Even men of similar taste may, owing to differences in their circumstances, find it expedient to choose very different courses of reading. Of two persons equally addicted to philosophy one has light work and such an abundance of spare time that he may profitably sketch out for himself a regular course of philosophical books, while the other is engaged in such hard brain-work every day in his professional calling, that it would be unwise for him to employ his leisure hours in any difficult study. Those who are unfortunately compelled to expend the whole force of their intellects on their daily work must content themselves with such light literature as is afforded by the novelists and the poets and the columns of the daily press. If they attempt more, they are likely to ruin their health by overtaxing their brains. Even those who

are required by prudence to avoid philosophy and science, and have to confine themselves to light literature, must not, however, think that it does not matter what they read. For them, and for all others who are by circumstances limited to a narrow sphere of study, the best rule to follow is that laid down by Emerson, that we should "never read any but famed books." If this rule were more generally observed, we should not find so many readers of fiction in this country wasting their time over the novels of Reynolds, before they have read the great works of Scott, Thackeray, Dickens and George Eliot. It has been objected that, if the rule we are recommending had been followed in the past, no book would ever have become famed. This is a valid objection against the universal acceptance of the rule. But, as there is no fear of its ever being universally accepted, and as there is a large class of clever literary men whose business it is to examine all new books and form an opinion upon their merits, the majority of mankind in planning a course of reading for the few hours they can spare for self-culture cannot do better than follow Emerson's precepts.

49. NOVEL READING.

Generally speaking, the practice of novel reading is good or bad according to circumstances. There is indeed a class of licentious novels, the reading of which can only produce injurious effects. But leaving these out of consideration, we may say that excessive indulgence in the reading of novels is a great waste of time, while a moderate enjoyment of such works may be a good way of pleasantly and profitably whiling away a few of our leisure hours. That excessive indulgence even in good novels may seriously interfere with educational progress will be apparent, if we consider for a moment the distinguishing characteristics of novels in general, and of good novels in particular. Novels are fictitious stories intended to give pleasure to the reader by the interesting nature of the events narrated, and of the characters who take part in the action. Those novels are generally considered best, which most powerfully absorb our interest, so that, we can scarcely lay aside the book until we have read it right through from the beginning to the end. To do this may take five or six hours, during which we are to a large extent blind and deaf to all that is going on around us, and omit to perform the ordinary duties of life. The student who reads a novel, when he ought to be working, not only neglects to learn his lesson, but at the same time

learns idle habits. Nor is his case much better, if he devotes most of his legitimate leisure hours to reading fiction. The interest of many novels is so intense that it exhausts the brain even more than study. After an hour or two of recreation in the open air we return to our studies refreshed and vigorous; after the same time devoted to an exciting work of fiction we are not much more capable of brain work, than we should have been, if we had gone on studying continuously without any interval. These remarks, however, only apply to immoderate novel reading. This relaxation, when confined to strictly limited spaces of time, may agreeably vary the monotony of our daily lives. In order that we may not become the slaves of the novels that interest us, we should carefully train ourselves in self-control, so that we may lay them aside without hesitation as soon as we know that we have read as much as is good for us. With this restriction it is possible to derive much benefit from good works of fiction. Historical novels, like those of Sir Walter Scott, give us brilliant pictures of history, which from their vividness make a far deeper impression than the duller pages of historical textbooks. Novels of modern life give the Indian student such an insight into social life in Europe and America, as he cannot possibly obtain from any other source. All good novelists are keen observers of character, and communicate some of their knowledge of men and women to their readers. The stories they tell are faithful copies of real life, and so enable us to derive from them, without the danger involved in personal experience, much valuable knowledge of the world, which may protect us against temptations to folly and vice. Last and most important of all is the consideration that the greatest novels place before us high ideals of character, whom through the author's skill we learn to admire and love as if they were real human beings. Thus they are often far more efficacious in inspiring high thoughts and noble resolves than the most eloquent preacher, the wisest moral philosopher, or the most persuasive didactic poet.

50. NEWSPAPER READING.

It has been thought by some intellectual persons that it would be a good thing entirely to abjure the reading of newspapers, so as to have more time to devote to the study of books. They point out that many educated men spend on an average at least an hour a day, that is, three hundred and sixty-five hours in the year, on this ephemeral kind of literature. To regain this large amount of time

for more profitable studies would be equivalent to adding yearly "forty or fifty days to the work of self-culture. There are undoubtedly many, especially among the poorer classes, who read nothing else but newspapers, and from one end of the year to the other they find no time to read any standard author. Might not such persons, if they could resist the attractions of the daily press, read instead, to their own great advantage, the noblest productions of ancient and modern literature? There is a large amount of force in the argument, but we can hardly accept the conclusion in its entirety, unless we are first convinced that the reading of newspapers is entirely unprofitable, and that newspaper readers, if debarred from their favourite reading, would turn their attention to something better. But on the contrary, there is reason to believe that the hours now devoted to the newspaper would not all be devoted to solid reading. Many newspaper readers, supposing they were deprived of their daily paper, would simply read nothing at all, and men engaged in hard intellectual work could not without injury to themselves add to their daily burden of brain work the hour they spare to the unlaborious perusal of the newspaper. Also it will appear on reflection that there is a great deal of profitable information to be derived from the daily press, and that any one destitute of this information will be intellectually the worse for his ignorance. Of course it must be admitted, that a great deal of the matter contained in newspapers does not really add to our knowledge. We do not learn much by glancing our eye over short paragraphs of personal gossip and reports of trials for murder or embezzlement. Newspapers, as might be inferred from their name, attach far too much importance to an event that happens to be a novelty, although it may be forgotten and may deserve to be forgotten before a week has passed. They also waste a great deal of space on elaborate conjectures about future events for the settlement of which by time we might well be content to wait in patience. Yet, for all this, we must remember that the whole of contemporary history, that is to say, the history which should naturally be most interesting to us and most nearly concerns us, can be read nowhere else but in newspapers. It is the press that gives us in however fragmentary and irregular a shape, the latest development of all the centuries of history that have rolled away in the past. It is the press that does much to bind the whole world in bonds of sympathy by teaching its readers to take an interest in the successes and calamities of distant nations. It is by the press that we most quickly

become informed of the latest discoveries of science and of the newest works of modern writers. Finally, the press does an immense practical service by educating the multitude in political and municipal questions. Each particular newspaper gives indeed a very one-sided view of the facts, but, by comparing two of them on opposite sides, we have the same kind of opportunity of coming to a correct conclusion as is afforded to the jury by the pleading of lawyers for and against the prisoner at the bar. Nor is this instruction only necessary for the unlearned multitude. Even men of literary culture would be unable to use their influence aright in national and local politics, if they were not informed of passing events by the newspapers. They might, under such circumstances, abstain from voting and taking any active part in public affairs, but it is evident that such abstention would throw the control of everything into the hands of the ignorant crowd with disastrous consequences to the national welfare.

51. THE DUTY AND EXPEDIENCY OF TRUTHFULNESS.

Truthfulness is one of the most important duties that we owe to our fellow-men. Falsehood does much to render the gift of language useless and to sow suspicion and mistrust broadcast over the world. If falsehood were universal, we could never rely on any statement made to us. Even the occasional use of falsehood tends to produce the same result. The more often we have been deceived, the less inclined we are to believe what is told us. This same uncertainty frequently prevents us from asking for necessary information, and so involves us in a great deal of trouble, from which a few true words in answer to our enquiry would have saved us. Let us suppose the case of an Englishman who has an estate in Australia under the management of an agent. He wishes to know how much it produces, and, if he could trust his agent perfectly, he would simply write and ask him for the required information. But, as he fears that the agent might, for dishonest purposes, give a false account of the productiveness of the estate, he finds it necessary to undertake a long and expensive journey to Australia in order to get at the truth. Falsehood is the common instrument of commercial dishonesty on a small and a large scale. The dishonest shopkeeper cheats his customer by telling him lies about the quality and quantity of his goods. The dishonest man of

business, by making false statements of accounts, embezzles large sums of money, ruins a great business firm, and reduces many of the shareholders to destitution. One form of lying, called forgery, is so dangerous in commerce that not many years ago it was punished by death in England. The evils of falsehood are, however, not confined to commercial crime. It is lying that defends so many criminals of all kinds against detection. If all witnesses spoke the truth, no crimes would remain undetected, and owing to the certainty of detection and punishment hardly any crimes would be committed. The evil results of lying are seen in their largest proportions in international relations. It often happens that two great nations are plunged into all the horrors of war, because one nation cannot trust the statements and promises of the other. Thus falsehood produces immense evils and causes mutual distrust between man and man and between nation and nation. This being the case, there can be no doubt about the paramount importance of the duty of truthfulness. It is equally certain that, looking merely to his own interests, it is expedient for each man to speak the truth. Lying may be successful for a short space of time, but truth is sure to prevail in the end. A liar may by an act of dishonesty successfully cheat his employers or the public once or twice, but he is almost sure to be detected at last. Even when his lying is kept within such bounds as not to expose him to the law, it nevertheless is prejudicial to his success in life. The old story of the shepherd boy, who cried "wolf" when there was no wolf, illustrates how any one who makes a practice of lying is at last disbelieved even when he speaks the truth. Thus any one, who indulges in falsehood, comes to be recognised as a perfectly untrustworthy man. No one will give him honourable employment or be willing to have dealings with him. On the contrary, the man who has established such a reputation for truthfulness that his word is known to be his bond, is universally respected, and may expect to be entrusted with the highest and most responsible office that he is willing to undertake.

52. THE INFLUENCE OF EXAMPLE.

The influence of example sometimes exercises a repellent, sometimes an attractive force. It is thus possible in two opposite ways to teach by example. We may bring before those whose character we wish to improve, either examples for them to avoid or examples for them to imitate. The former was the method employed by the ancient

Spartans, when they exhibited before their children the spectacle of a drunken Helot, so as to teach them the degrading effects of drunkenness. Horace, the Latin poet, tells us that this was the way in which his father taught him the excellence of virtue and the folly of vice. He was warned, for instance, against extravagance by being shown the miserable state to which that fault had reduced some well-known character of the day. His father found no difficulty in pointing out among the Romans of his time impressive examples of the evil consequences of each of the vices, from which he wished to deter his son. But the commoner way of teaching by example is by giving in one's own conduct a good example for others to follow. As a rule, men are very like sheep, and inclined to imitate the conduct of their friends and neighbours without considering whether the example is good or bad. It is on this account that example is better than precept. However excellent may be the moral sentiments we enunciate, they are not likely to produce the least effect, unless we are seen to carry them out in practice. Men are much more ready to imitate our actions than to be persuaded by our words, so that, if our words and actions disagree, the latter have far more influence than the former. It is the great power of example that makes the choice of friends and companions such an important matter. A young man who has imprudently made bad friends is likely to be led astray by their bad example, even though his reason shows him clearly the folly of their conduct. Fortunately a good example is just as powerful as a bad example in influencing conduct. Many have been inspired to noble deeds by reading the lives of great men in history and fiction. The specimens of Greek and Roman virtue given in Plutarch's Lives have had a great influence on many generations of readers. Books like Smiles's *Self-help* and *Character* produce an excellent effect by giving striking examples of every kind of virtue and excellence from the lives of eminent men. Nor is the effect produced by the imaginary characters described by writers of fiction to be left out of consideration. Stories full of the exploits of brigands and murderers have been known to induce foolish boys to commence a life of crime. Other boys have been tempted to run away to sea by the stories they have read of the wonderful adventures of sailors in foreign lands. There is no doubt that the feeling of admiration for the gallery of noble men and women depicted in Shakespeare's plays and in the novels of Sir Walter Scott,

has sunk deep into the heart of the English nation, and exercised a beneficial influence on the national character. But, after all, living examples are more powerful for good or evil than those found in history, and fiction. We ought, therefore, to be deterred from folly, not merely by its evil consequences to ourselves, but also by the consideration that, however humble our position in life may be, the example given by our conduct is sure to exercise some influence on the lives of others. The knowledge of this fact is an incentive to right conduct that has great weight with all who have any care for the well-being of their fellow-men.

53. ADVANTAGES AND DISADVANTAGES OF SOLITUDE.

An ancient philosopher remarks that the men who delight in solitude must be either above or below ordinary human nature. It would not be easy to give instances of men who have courted solitude because of the brutality of their disposition. Those human beings who, on account of their degraded nature live in solitude, have not voluntarily accepted this condition of life, but have been driven to it by the aversion of their fellow-men. For the other side of Aristotle's remark we find clearer support in historical instances. Many of the most noble characters known in the history of human thought took delight in solitude. It was in the wilderness rather than among the haunts of men that the greatest religious teachers thought out their solutions of the great mystery of life. Many great poets took delight in solitude and derived their highest thoughts from lonely communings with nature. Milton knew well that "solitude sometimes is best society," and composed his great epic when the loss of his eyesight shut him out to a large extent from close companionship with his fellow-men. Shelley, in one of his letters to his wife, wrote: "My greatest delight would be utterly to desert all human society. I would retire with you and our child to a solitary island in the sea; would build a boat, and shut upon my retreat the floodgates of the world." Similar sentiments are expressed by Virgil, Wordsworth, Cowper, and still more frequently by Byron. The explanation of their love for loneliness is that in solitude they were far away from all the petty meannesses of humanity and everything else that could distract them from their high thinking. Nothing is more conducive to deep and noble thought than to be alone, surrounded by

the beauties of forest, mountain, valley, lake, and river. Yet even the most elevated minds would surely tire of continual solitude unrelieved by any human presence. We see that Shelley, in his vision of a solitary island, had enough of ordinary human nature to find a place on it for his wife and child. Absolute solitude is the greatest punishment that can be inflicted upon vulgar criminals, and it would probably be even more painful for minds of high culture. A Byron, a Wordsworth, or a Cowper, if condemned for years to solitary existence on a desert island, would have the feelings of disgust expressed by the last-mentioned poet through the mouth of Alexander Selkirk. In perfect solitude men are deprived of much that makes life worth living, and are in danger of becoming entirely centred in self by their removal from the sight of the joys and sufferings of humanity. They lose the consolations of friendship and love, and have little opportunity of training themselves in moral virtue in their retreat, where there are few temptations and no opportunities of directly increasing human happiness or relieving human misery. Even from an intellectual point of view they are sure to suffer from the want of stimulating conversation with other minds equal or superior to their own. On these grounds, although it is a good thing for reflective persons occasionally to retire for short periods from human society, perpetual solitude would promote neither their happiness, nor their virtue, nor their intellectual well-being.

51. WHERE THERE'S A WILL, THERE'S A WAY.

This saying must not be taken too literally. Although Napoleon in reply to some one who declared that it was impossible to carry out his orders, exclaimed that the word 'impossible' must be expunged from the dictionary, it is nevertheless the case that there are such things as impossibilities. The saying we are considering and Napoleon's denial of impossibilities are only to be regarded as epigrammatic modes of expressing the fact that many seeming impossibilities can be overcome by a resolute will. Taken in this sense they are useful antidotes against despair. Many men, when a difficult task is put before them, sit down with their arms folded and despair of accomplishing it. Yet the very task, which through weakness of will they shrink from attempting, is successfully performed by other men, who are not at all superior to them in intellectual or physical power, but are endowed with superior resolution. Hundreds of instances

may be brought forward to illustrate the immense power of the will in overcoming obstacles. The biography of almost every eminent man shows that a strong will is as important as a powerful intellect for the achievement of success in life. Out of the large number of instances that suggest themselves, one of the most striking is Demosthenes, the Athenian. In his boyhood he had a weak voice and stammered. These physical defects to an ordinary man would have seemed to be insuperable obstacles in the way of oratorical success. But Demosthenes determined to be a great public speaker, and found a way to overcome the disadvantages under which he laboured. He cured himself of stammering by speaking with pebbles in his mouth. He strengthened his weak voice by reciting aloud as he ran up steep hills, and by declaiming on the seashore, so that the struggle with the roar of the waves might train him to make his voice audible in the tumultuous popular assemblies of Athens. Thus by dint of sturdy determination he found a way to conquer the obstacles that nature had placed in the way of his oratorical career, and the weak-voiced boy became the greatest of Greek orators, perhaps the greatest orator that the world has ever seen. Yet his career, while it exemplifies the power of the human will in overcoming difficulties, at the same time shows that there are limits to its power. Demosthenes also willed to save the liberties of Athens and Greece that were threatened by Philip of Macedon. He devoted to this patriotic work his great genius, and strove with all the strength of his will to accomplish it. But in this he failed, for his untiring energy, political foresight, and eloquence were not equal to the task of rousing his countrymen to a full sense of their perilous position.

55. RIGHT USE OF TIME.

The art of using time aright is so to live that we may in our short life do as much good work as we can, and neglect no opportunity of improving ourselves intellectually and morally. In this way we may expect to be happy ourselves and make others happy. (The rules to be laid down for proper use of time can best be expressed negatively.) They take the form of warnings against the various ways in which we are tempted to waste our time. One of the most important of these rules is that we should avoid unpunctuality. It was wittily said of a certain English Prime Minister that he lost half-an-hour every morning and ran after it all the day without being able to

overtake it. The unpunctual business man who has several appointments to keep in the course of the day, is likely, if he is late for the first appointment, to be late for all the subsequent ones, and his being late for even one appointment may involve great waste of time, as in many cases the punctual man who has come in time will not wait for the late comer, so that both of them lose the time they have taken to come to the meeting place. A fault resembling unpunctuality is procrastination, which has well been called the thief of time. Procrastination is the habit of putting off till to-morrow what we can do to-day. One great danger of this lies in the uncertainty of the future. By to-morrow circumstances may have changed, and it may be then out of our power to do what we intended. Even though the material circumstances have not changed, yet each to-morrow, when it comes, is converted into to-day, and as another to-morrow to which we are likely once more to postpone our neglected duty, if we have once contracted the fatal habit of procrastination. 'The evil of procrastination is especially manifest as an obstacle to moral progress.' (Hell is said to be paved with good resolutions, because the good resolutions we make to reform ourselves in the future are so often broken.) If we are really determined to cure ourselves of any bad habit, we ought, in the words of the poet Longfellow, to "act in the living present" and at once begin to amend our course. Besides these general tendencies resulting in waste of time that we have been considering, we have to be constantly on our guard against special temptations to idle amusements. Many waste a large amount of valuable time in reading sensational novels, which are so exciting that they cannot easily be laid aside. (Others spend many hours of the week skimming through the columns of newspapers and reading petty details of personal gossip that it is impossible and useless to remember.) Others exhaust their energies by sitting up, night after night, in hot theatres, from which they return home so late that in the morning they are unfit for their daily work. Others spend too much time in conversation with their friends when they ought to be working. All these ways of passing the time are perfectly harmless if used in moderation as means of refreshing our weary faculties. (It is absolutely necessary that we should have intervals of leisure from work, and it is quite possible to go to the other extreme and waste time by unseasonable activity when we ought to be resting, or by attempting to work which is useless or beyond our powers.) But the opposite fault is far more

common. Human beings on the whole are more apt to be idle when they should work, than to work when they require rest. Therefore, those who teach us to make the best use of our time are right in especially insisting upon the danger of letting too much time slip away, while we are engaged in our favourite pastimes.)

56. PERSEVERANCE.

Genius has been defined as an infinite capacity for taking pains. Although this paradoxical definition can hardly be accepted as literally true, it very forcibly indicates the fact that even genius itself can effect little except by dint of continual labour, and that no great works are effected except by the help of perseverance. The same lesson is taught by nature in the wonderful structures slowly formed by beavers, birds, bees and ants, and in the production of large islands by the continuous labours of tiny coral insects. The great liberator of Scotland did not disdain to learn perseverance from the example of the spider. After six vain attempts to free his country from the yoke of England, he was lying humbled and dispirited and half-inclined to give up the struggle. Just when he was on the point of yielding to despair, we are told that he looked up to the roof of the humble building in which he was taking refuge, and noticed a spider trying to reach a beam. Six times he saw it fail, and six times after failure with unconquerable spirit it refused to give up the struggle. The seventh attempt it made was successful, and Bruce determined not to show himself inferior to the little insect in determination. He, too, made a seventh effort to save his country, and this time his perseverance was rewarded by success. It is no wonder that from gratitude for the lesson then taught to Robert Bruce no patriotic Scotchman, even at the present day will willingly harm a spider. We all need to take to heart the lesson that the Scottish king then learnt. Whether we are kings on a throne or peasants in a cottage, our success in life mainly depends on the amount of perseverance we bring to bear on the work we have to do. No one is more sure to fail in life than the man who tries one thing after another and never perseveres in the task he has begun. Whatever calling in life we adopt, there is plenty of scope for the exercise of perseverance. It is commonly supposed that in certain callings success can be achieved without effort by the inborn power of genius. It would be rash to say that this is never the case, but we may safely assert that such cases are extremely rare, so rare, that they need hardly be taken

into consideration by ordinary men. No work would seem to be less the result of patient labour than poetry, yet we know that Milton did not trust entirely to the inspiration of his mighty genius, but continuously trained himself by hard study from his earliest youth, that he might be able to write such a poem as the world would not willingly allow to die. Similar facts can be quoted of many other writers of the highest genius. Bacon wrote and re-wrote his logic of induction twelve times, before it reached its ultimate form in the *Novum Organum*, as we now have it. Virgil devoted seven years to the composition of his *Georgics* and eleven years to the *Æneid*, and after all he regarded the latter poem as so incomplete that he wished to destroy it at his death. The easy grace of style that distinguishes the writings of great authors in prose and poetry is almost always the result of long and persevering study of the style and thoughts of previous men of genius. The same may be said of oratory. Demosthenes prepared himself to be an orator by laborious training of his voice and by learning by heart the history of Thucydides. Cicero wrote a treatise on the oratorical art, in which we may learn the vast amount of varied training required to produce perfect eloquence. Lord Beaconsfield, on his first appearance in the House of Commons, was laughed down. He angrily exclaimed, "The time will come when you shall hear me," and by his perseverance made himself one of the greatest orators of England. Painters seem to the uninitiated to lead an easy life, and to earn their living by work that resembles play, but even they have in the beginning of their career to persevere in learning troublesome technical details, which are so laborious that they frighten away all not imbued with the determination inspired by strong love of art. If perseverance is so necessary for the production of the inspired works of the painter, the orator and the poet, there is little difficulty in recognising the immense value of this virtue in the more prosaic walks of professional, official, and business life.

57. PHOTOGRAPHY.

Photography is one of the modern inventions which help to annihilate the effect of time and space. If the art of photography had been discovered in the days of Elizabeth, we should know exactly how the Spanish Armada looked as it sailed up the English Channel in 1588, and should no longer be unable to decide which of the many different portraits of Mary, Queen of Scots, gives the most

accurate representation of the features of her too beautiful face. The art of photography, if it had been known at an earlier date, would have illustrated all the events of past history to us, as it will illustrate the history of the nineteenth century to our remote posterity. The triumphs that photography has achieved over space are equally conspicuous. By its assistance we are able to look at exact representations of persons and things thousands of miles away. The pains of exile are alleviated now that the emigrant can take with him photographs of those near and dear to him, whom he has left behind, and of the scenes most familiar to him in his childhood. The traveller brings home with him photographs of the strange people and places that he visits on his travels. By the perusal of photographic albums it is possible for us to obtain a very accurate knowledge of the external appearance of foreign countries without leaving our home. It is by the help of photography that the illustrated papers bring before our eyes the scenes that are being enacted all over the world. Wherever any event of general interest takes place, it is sure to be photographed by some enterprising artist, and the picture being sent to London and reproduced by the engraver's art on the pages of an illustrated paper, is distributed all over England and despatched by post to the most distant countries. Thus, in India, when we open the pages of the *Graphic* or the *Illustrated London News*, we can see without stirring from our armchair the floods at Eton and Windsor, the scene of an Alpine accident in Switzerland, the Pope blessing French pilgrims at Rome, and the dead soldiers, as they appeared on a Chilian battlefield, arranged in rows ready for burial. But, it may be said, all this might be effected by drawing and painting without the aid of photography. So it could, if the world were full of artists who could sketch rapidly everything of interest that presented itself to their eyes. But the power of sketching is a rare accomplishment, whereas photography only requires a certain amount of manual dexterity. Also, although a painting or other sketch is a far higher work of art than a photograph, it is a less accurate representation of reality, inasmuch as the painter is sure to introduce into his picture some modification due to the influence of his own individuality. Thus it is that the paintings of Mary, Queen of Scots, differ so much from each other, and we cannot be sure that any ancient picture gives us a faithful idea of the scene depicted. Also photography can do work that can in no way be done by the pencil and brush

of the most skilful artist. It can enlarge microscopic objects and reduce its pictures to microscopic proportions. At the time of the siege of Paris, those who wished to send messages to their besieged friends, had them printed on the first page of the *Times*. This page was photographed on such a minute scale that the photograph could be conveyed under the wings of a pigeon into Paris. When this photograph had been thus conveyed across the besieging lines, it was enlarged by the microscope to legible proportions and gave the besieged Parisians messages from their friends outside, which could scarcely have been obtained by any other means. The photography of minute microscopic organisms has been an immense gain to science, as it gives the scientific man permanent pictures of objects invisible to the naked eye. The photographer is enlarging the map of the heavens by registering the position of stars that cannot be seen through the most powerful telescope. The astronomer takes his camera with him when he goes to a distant part of the world to take observations, and the photographs so obtained have given interesting information about the sun's corona and other phenomena of the heavens. Thus in many ways photography, besides being a pleasant amusement and an alleviation of the pains of separation, is of great use to scientific observers.

58. OUTDOOR GAMES.

The Duke of Wellington is reported to have said, as he looked on the playing fields of Eton full of active boys engaged in manly games, that it was there that the greatest of England's victories had been won. Whether he ever said this or not, the popularity of the story is sufficient evidence of the importance attached in England to outdoor games. Nothing is more wonderful to a foreigner than the enthusiasm with which English boys and men engage in all kinds of outdoor amusements. He sees the boys at school devoting all the hours they can spare from their lessons to cricket, football, boating, and other exercises requiring a great expenditure of physical energy. He hears to his surprise that in the selection of masters at the great public schools almost as much regard is paid to athletic excellence as to scholarly attainments. Nor is this athletic enthusiasm confined to schoolboys and college undergraduates. He finds grown-up men continuing to engage in cricket and boating and even in football until they approach middle age, and in the great cities he sees thousands of spectators assembling to watch with breathless

interest matches between rival teams of cricket and football players. Even the fair sex is not free from the prevailing passion for outdoor games. They not only show their interest as spectators, but also themselves take part in the lighter kinds of outdoor games, such as lawn tennis, badminton, and archery, and thereby greatly benefit their health, strength, and beauty. Far different is the state of affairs in this country. Here, except in one small section of the community, there cannot be said to be any general appreciation of the value of outdoor games. Indian students, as a rule, have no inclination for active exercise in the open air, and the educational authorities find it necessary to impress upon schoolmasters the necessity of encouraging them to take part in physical exercise by precept and example. That this is so, must surely be a bad thing for India. Love of manly games is certainly on the whole an excellent national characteristic. It may be that in England mental education is in some cases sacrificed to ambition for athletic distinction. Possibly it may occasionally happen, that too exclusive attention to athletics conduces rather to brutality than to true manliness. In rare instances delicate boys are tempted to overstrain their physical powers and so do themselves bodily harm. But these few possibilities of harm are far outweighed by the advantages on the other side. The greatest and most obvious of these advantages is the benefit to health derived from games in the open air. Schoolboys cannot be easily persuaded of the necessity of taking long walks for the sake of their health; but, if they once acquire a taste for cricket, they will of their own accord spend their playtime in the very way that is best for their minds and bodies, that is, in active outdoor exercise, which will be all the better for being combined with the pleasurable excitement of a friendly contest. Nor is the pleasure and healthgiving power of such a game confined to boyhood. Those who at school have become fond of cricket, will retain to the end of their life a liking for exercise in the open air, which will be manifested in other beneficial ways, when the advance of years or change of circumstances prevents them from enjoying their favourite game. Beside the enjoyment derived from them and their good effect upon our health and strength, outdoor games have other collateral recommendations. The best of them teach courage, endurance, patience, presence of mind, and show the advantage of working in concert rather than aiming at nothing but personal distinction. The cricketer or football player, who is inclined to sacrifice to his own

vainglory the interest of his side, will soon be taught the error of his ways. Such games also give very valuable training in organisation and discipline. The inferior members of cricket and football teams are taught to pay the same obedience to their captain as a soldier must pay to his superior officer. On the captain is thrown what he himself at any rate and his associates regard as a great responsibility. He has to select without fear and personal favour the best men for his team, must give each of them the position in which he will be most useful, and must know how to alter his arrangements at a moment's notice when a change is required by the circumstances of the game. No better training could possibly be devised to fit boys to become in afterlife good leaders of men.

59. THE CULTIVATION OF THE MEMORY.

It is possible to supplement a weak memory by the help of note-books or by such devices as tying a knot in a pocket handkerchief, but the only way to improve the memory is by practice. Just as we become better walkers and swimmers by often walking and swimming, so we strengthen the powers of our memory by giving them frequent exercise and not allowing them to become rusty from disuse. It was in this way that the ancient Greeks before the invention of writing were able to carry in their memories and hand down to successive generations such long poems as the Iliad and Odyssey. In those days any one who wished to possess a poem had to commit it to memory. As the epics telling the story of the fall of Troy were very popular all over the Greek world, professional reciters found it well worth their while to learn them off by heart, and by constant labour at this task they trained their memories to a wonderful pitch of perfection. A similar account is given by Caesar of the powers of memory possessed by the Druids in Ancient Britain. The invention of the art of writing and printing has lightened the burden laid upon human memory and thereby weakened it, just as the legs of those who continually ride on horseback become less fit to bear the fatigue of walking. Nevertheless, though ordinary men of the present day can hardly expect to emulate the powers of memory possessed by Greek rhapsodists and Druid priests, we may by practice train ourselves to be able to remember far more than can be remembered by untrained intellects. Practical usefulness is the standard by which we ought to fix the extent to which the memory should be cultivated. Such wonderful mnemonic feats as

the remembering of long lines of figures that have only once been repeated are no more useful for practical purposes than the tricks of sleight-of-hand performed by jugglers or the summersaults of a clown in the circus. Those who are endowed by nature with the faculty of performing such feats may earn for themselves large sums of money by exhibiting their powers in public, but are not thereby enabled to perform in a more efficient manner any of the ordinary duties of life. What practical men require is only such powers of memory as will help them in their daily work, whether they are literary men, doctors, clerks, lawyers, or shop-keepers. A serviceable memory may be acquired by almost any one who takes the trouble to try to remember a good deal of what he reads in his books or hears in conversation. Every lesson that the student learns at school or college affords useful training for the memory. It must not, however, be forgotten that the memory resembles the bodily powers not only in being improved by practice, but also in being liable to be seriously impaired by over-pressure. A wrestler, while making excessive efforts to increase his bodily strength by lifting great weights, may so overstrain himself as to become a feeble man for the rest of his life. In like manner, it sometimes happens, that a child at school, by having excessive tasks imposed on his memory, is reduced to a state of mental weakness in which he is unable to remember the simplest facts and the shortest piece of poetry. Owing to ignorance of the danger of overwork many a boy, who in his childhood gave promise of a brilliant career, has been intellectually ruined in the vain attempt to teach him more than his immature intellect had the capacity of mastering.

60. SLOW AND STEADY WINS THE RACE.

We are told in one of Æsop's fables how the hare and the tortoise once agreed to run a race against each other. The swift-footed hare ridiculed as preposterous the idea that he could possibly be beaten by his opponent. At the beginning of the race he started off at a great speed and soon left the tortoise far behind. Presently, looking round and finding that his adversary was out of sight, he thought he might as well lie down and have a sleep, and did so.* Meanwhile the tortoise had been plodding steadily on. After a long time he came up to the place where the hare was sleeping and went on past his adversary until he was near the goal. At this point the hare waking up saw the tortoise within a few yards of the winning

post. He made a desperate effort to get there before him, but was unable to overtake him in time to save the race. The moral of the story is that steady perseverance is more successful than short outbursts of fitful energy. We often see this truth illustrated in the competitions of students at schools and colleges, and in the severer struggles of later life. A young student of remarkable talents commences the year at college with a firm resolution to work fifteen hours a day and so outstrip all his competitors. For some time he keeps his resolution, until he begins to feel the exhaustion that is the natural result of his extravagant exertions. He then begins to reflect how much he is in advance of other students, and thinks he may indulge in a rest to recruit his exhausted powers. The rest is so agreeable that he prolongs it until, when he compares notes with his friends, he is astounded to find that those, who have been working steadily for a moderate amount of hours every day, are now well in front of him. In later life, also, we find as a general rule that steady persevering men produce greater results than those who work, however energetically, by fits and starts. It is doubtful, however, whether this rule can be applied to the majority of famous authors. No doubt many instances, even from this class of men, may be quoted in its support. Mr. Beckford at the age of twenty worked continuously for three days and two nights, at the end of which time he had finished the brilliant novel called "Vathek." But he was punished for his neglect of the laws of health by a severe illness, and in the remainder of his long life produced no literary work of great value. Byron composed his finest poems with wonderful rapidity, while he felt under the sway of inspiration. He died at an early age; but in his case we may suppose that his early death was as much due to dissipation as to the intensity of his literary labours. In the case of men of extraordinary and irregular genius, it is difficult to conceive that they could have produced greater works by binding themselves down to the observance of methodical rules in the distribution of their time. On the other hand, there are other men of great talents, nay, of the highest genius who, like Kant, the German metaphysician, have found that steady labour for a fixed number of hours every day by no means checked the flow of inspiration.

61. A ROLLING STONE GATHERS NO MOSS.

This proverb tells us that, if we constantly move about from one place to another and can never settle down, we are not likely to amass much wealth. Only those stones that have long remained in one place become coated with moss. In like manner, men who go on working steadily in the same town or country, are most likely to become prosperous. It must not be supposed that this proverb entirely forbids change of place. Although a stone gathers no moss while it is actually rolling, it may nevertheless by rolling arrive at a position more favourable for the accumulation of moss. Many men have immensely improved their prospects in life by boldly transferring their talents to a distant land. They may have had heavy expenses on the journey, but they are soon compensated for that expenditure by the better opportunities of enriching themselves that they find in their new home. Thus thousands of English and Irish labourers have escaped from miserable poverty by emigrating to America and Australia. But there are some men who, when they have gone to a distant country and begun to do well there, are tempted by mere restlessness or the hope of more rapidly acquiring wealth to change their home once more. They ought to remember the proverb we are considering, and recollect how many have been known to ruin their fortunes by this restless love of wandering. It is plain that, as a rule, any one who leaves the place where he has resided, many years sacrifices great advantages which he cannot expect to carry with him to a distant part of the world. Continual changes of place may be profitable for rogues, whose villany has been detected and who will have a better chance of cheating again in a land where they are unknown to the police. Idlers, drunkards, and other incapable men may at least be said to lose nothing by moving from place to place, for they are equally unsuccessful everywhere and have nothing to lose. But an able honest man has every reason to continue to reside where he has established for himself a good reputation and is respected by his neighbours. If he recklessly goes to another country, he may take a long time to build up again a reputation like the one he has left behind him. He will also lose all the advantages he derived from his local knowledge, and, as an inexperienced stranger, will have to contend with the old residents engaged in the same business or profession as himself. If he is a merchant, he will take some time to learn who, among the other

men of business in the new city to which he has transferred his capital, are honest and solvent. If he is a lawyer or doctor, he will have to begin anew the laborious work of gaining a good practice, and must set about studying, in the one case, the prevalent local diseases and their remedies, in the other, the history of recent local litigation. Such are among the drawbacks that a man, who cannot settle down in one place, is likely to encounter in his struggle with fortune. They may of course in exceptional cases be more than counterbalanced by greater advantages, but, as a rule, a man ought not, without careful reflection, to leave a place where he is enjoying a fair measure of prosperity. If he does so he is not unlikely, in the words of another proverb, to go further and fare worse.

62. A STITCH IN TIME SAVES NINE.

This proverb in its literal sense applies to rents in our clothes which may be easily mended at first, but, if they are left unmended, grow bigger and bigger, until they cannot be repaired without a great deal of sewing. What is true of torn clothes is true of boots, boxes, houses, ships, walls, bridges, in a word of everything that needs mending. I may quote a striking illustration of the truth of the proverb from my own observation. A beautiful pier was built at great expense by Government many years ago on the stormy west coast of Scotland to defend the harbour of a fishing village. The great stones of which it was composed were bound together by clamps of iron, and it looked as if it could defy the utmost fury of the waves. Nevertheless in one of the violent storms, that visit that ironbound coast, a little damage was done to the most exposed part of the structure. When I first saw the pier there was to be seen in it only a hole of moderate extent that could have been repaired without much labour. But somehow the breach was left unmended and naturally grew bigger year by year until, on the occasion of my last visit to the town, half of the pier had sunk in ruin under the waves, and it was evident that to repair it would cost as much as the building of a new pier. The expediency of the stitch in time is exemplified not only by the destruction of material fabrics, the rents in which are neglected, but also in medicine, politics, and in intellectual and moral education. How often has a doctor to tell his patient that, if he had been consulted earlier, he might have effected an easy cure, but that now more drastic remedies must be employed. A literary man, for

instance, suffers from indigestion due to overwork and want of exercise. A short holiday in the country might restore him to good health, if only he took it in time. But he has important work to do and is averse to taking any rest before he has finished it. So he goes on working until the symptoms become so threatening that he finds himself compelled to consult a doctor. To his surprise he finds that entire change of diet and absolute idleness for a long period of time are now needed to cure a disease, the progress of which might have been arrested with very little trouble at an earlier stage. It is the same with the body politic. The best politicians see in good time evils which, if allowed to go on unchecked, will swell to alarming dimensions. Thus the just discontent felt by the people of France on account of the privileges enjoyed by the clergy and nobles might have been appeased by remedial legislation; but, as the cure was delayed, the feeling of disaffection went on smouldering and gathering force, until at last it could no longer be extinguished and produced the horrors of the French Revolution. That no revolution has taken place in England for the last two hundred years is due to the fact that English politicians have been willing to anticipate rebellion by timely reforms. In mental and moral education there is the same need of extirpating evil tendencies, before they have had time to be confirmed by habit. If a child shows an inclination to untruthfulness, cruelty, idleness or any other bad quality, efforts should immediately be made to eradicate the fault; for the first steps in the formation of bad habits, which might easily have been checked by judicious advice or punishment while the mind was still docile, may lead in manhood to confirmed vice.

63. HOLIDAYS.

The necessity of holidays is expressed in the homely proverb, "All work and no play makes Jack a dull boy." We must not only have hours of relaxation in our working days, but also longer intervals of cessation from work. Some are foolish enough to suppose that there is a direct proportion between the hours of labour and the results of labour, that the longer we work the greater will be our achievement. This idea is not true of any kind of work, and is especially false when applied to intellectual labour. Even if we confine our attention to a single year, the student who allows himself a few holidays will probably earn more than another who plods on at his work without a day's intermission from the beginning to the end of the

year. Although he works for a less time yet, owing to the increased mental vigour produced by occasional rest, his work will be more effective, and the improvement in quality will more than compensate for the diminution in the quantity of the work done. The value of holidays is still more apparent if we consider the matter with regard to longer periods of time. A man by working without respite for a whole year is likely to incapacitate his brain for effectual work during the following year. Thus students may, by intense labour for long stretches of time, succeed in passing with credit one or two examinations and seem to make a good start in life. But if they have neglected the duty of refreshing their minds by periodical holidays, they commence the real business of life with exhausted brains and impaired health. This is how it so often happens that men, after a brilliant university career, are eclipsed in after life by others, who stood below them formerly in examinations, but by wisely economising their expenditure of brain power, left their colleges strong in mind and body, and well prepared for the arduous struggle of life. Another important consideration about holidays is that they are likely to add to the length of our life. There is an Arabian proverb which says that the hours spent in hunting do not count in our life, the meaning of which is that, if we spend three or four years in hunting, our life is thereby prolonged three or four years beyond the time we should have lived without that relaxation. The same may be said of all healthy ways of spending our holiday leisure. The man who allows himself a fair amount of rest from labour thereby prolongs his life. Thus he not only improves the quality, but also, by living for a greater number of years, increases the quantity of his work. We have so far been considering the effect of holidays upon a man's work and success in life, because it is from this point of view that the necessity of continual labour is most frequently insisted upon. But, after all, even if holidays did not positively improve the quantity and quality of our work, they would still be desirable for their own sake. It is a gloomy idea to regard work as the only end of life. Good work is indeed only a means. Its great object is to provide for the welfare and happiness of ourselves and of those who are dependent on us for support. If in many cases we can promote that object more directly and effectually by spending a pleasant holiday, the happiness we thereby obtain for ourselves and those near and dear to us is a sufficient justification of our conduct.

64. LEISURE HOURS.

The best rule for the employment of our leisure hours is to make as marked a contrast as possible between our amusements and our work. It is a great mistake to make a practice of pondering over our work when we profess to be amusing ourselves, as is done by those students who, in the course of their solitary walks or in the cricket field, try to think out intellectual difficulties. Any one who does this is likely to return to his studies entirely unrefreshed, and finds that he has spoiled his play without benefiting his work. This rule is so important that, if a student finds it impossible to avoid hard thinking in his solitary walks, he should either provide himself with a cheerful companion or else take to some other form of amusement. Indeed, it may be said that long walks without any other object than exercise and interruption of studies, though far better than nothing, are the least beneficial kind of relaxation for a brain worker. The sportsman who goes with his gun in search of game, the botanist looking for plants or ferns, and the geologist armed with a hammer, derive more benefit from the time they spend in the open air than the man who, simply from a sense of duty, compels himself to walk to a distant point and back again. In Indian cities there is not much scope for the study of geology and botany, and the native student is generally debarred by circumstances and the laws of his caste from shooting or fishing, which he probably also regards as cruel pastimes. Thus it happens that, unless he has a natural taste for outdoor games or can cultivate such a taste, he must often have recourse to objectless walks along the sea-face. He should, however, vary the monotony of his leisure hours by occasionally directing his steps to the many objects of interest to be seen in the neighbourhood. In Bombay the Victoria and Prince's Docks, full of great ocean steamers, Belvidere Hill with its splendid prospect of Bombay and the harbour, the Victoria Gardens, Parel House and grounds, Malabar Point, the hanging gardens on Malabar Hill, and the Mahim woods all supply suitable objects for walks, and, if some of them are too far away, the distance to be traversed on foot can be lessened at little expense by taking advantage of the train or the tram. Some of the holidays that occur in term time should be utilised for longer excursions. A day may be happily spent in visiting the Vehar and Tulsi Lakes, the cave temples of Kennery and Elephanta, or the ruins of Bassein. A student, who goes through his

school and college career in Bombay without having sufficient enterprise to organise expeditions to these places, thereby shows himself to be singularly destitute of intelligent curiosity. Many learned men of foreign countries cross the ocean at great expense of time, money and trouble to visit, what he, in his narrow-minded devotion to text books, does not think worth the trouble of a day's journey. So far we have been considering the way in which our leisure time may be profitably occupied, if we do not happen to have any natural inclination for active outdoor games. Those who are fortunate enough to enjoy such games as cricket and lawn tennis have no reasons to trouble themselves with the question as to how they should amuse themselves in the intervals of work. Their own natural inclinations direct them to the healthiest, pleasantest, and therefore, most profitable amusements in which an intellectual student can engage. The only danger is that the fascinations of these games may be too great to allow their votaries to devote a proper amount of time to their studies, but this danger has not yet attained formidable dimensions in India.

65. THE EVILS OF INTEMPERANCE.

Intemperance is a vice that ruins the body, the intellect, and the moral character. A large number of medical men entirely forbid the use of alcohol in health and in sickness, while those who consider it to be occasionally beneficial very strictly limit the quantity. But indeed we scarcely require the verdict of science to tell us the evil effects produced on the health by intemperance. We see those effects too often in the shaky hand, and lack-lustre eye of those who indulge in habitual excess. Everyone knows instances in his own personal experience of disease brought on by drinking. Indisputable statistics show that alcohol shortens the lives of those who drink much, and insurance companies find that they can give policies on far better terms to total abstainers, than to those who are even moderate drinkers. Nor are the evil effects of alcohol confined to the body. "Oh! that men should put an enemy into their mouths, to steal away their brains" Cassio exclaims in *Othello*. From a superficial point of view, wine would seem to do the reverse of stealing away the brains, for undoubtedly it often inspires the intellect with brilliant wit. But this good result is only temporary, and at a later stage of intoxication the drunkard, after passing through an intermediate stage of temporary exhilaration, becomes completely stupified and ceases to act like a

reasonable being. It is not to be expected that an indulgence that thus at each drinking bout conquers the reason should not produce permanent bad effects on the mind. The drunkard's brain becomes rapidly duller, his memory fails him, and in extreme cases he is led by his favourite vice into the lunatic asylum. Nor does the general moral character remain unimpaired by the vicious indulgence that ruins the health and injures the intellect. Intemperance, besides being a vice itself, is the parent of other vices. Drunkards lose their self-respect, and do not shrink from degrading themselves by falsehood and dishonesty. They also lose the power of controlling their passions, and so commit violent acts that they would never have done in their sober hours. A well-known historical instance of this is Alexander the Great's murder of his friend Clitus in a drinking bout, and countless other examples may be added to it from the police reports in the daily papers. It is scarcely necessary to add that intemperance is a great barrier to success in life. What impairs the power of body and mind must of course prevent a man from doing any work well. The drunken soldier or pointsman sleeps at his post and brings destruction on those committed to his care. The drunken coachman drives his carriage into the ditch. No one known to be afflicted with this vice can be safely entrusted with any responsible office, and thus it is that we find drunkards either employed in the meanest and worst paid work, or utterly unable to find anyone willing to give them employment. Such men, even though they may be honest and loyal to their employers, are nevertheless unreliable servants, and, if they are their own masters, they are likely to bring ruin on themselves and misery on their families.

66. THE EVILS OF IDLENESS.

The word idleness is used in two different senses. It sometimes means the state of a man who is not employed in any work. Idleness in this sense is not blamable, as every man requires occasional periods of rest and recreation, and it is the height of folly to attempt to be always at work. When, however, we speak of the evils of idleness, we mean by idleness the neglect of work at a time when we ought to be working. There can be no doubt that the tendency to idleness in this sense is most prejudicial to virtue, happiness, and success in life. The boy who allows himself at school or college to contract idle habits is laying a sure foundation for failure and unhappiness in his future life. In the first place, his idleness prevents

him from educating himself thoroughly for his future career. In the second place, the idle habits he has formed by wasting his time in the past will make it extremely difficult for him to work steadily in his profession or calling. Thus both at school and in after-life the idle man finds himself distanced in the race by others of inferior abilities who have the advantage of being endowed with industrious habits. The idle man's predominant feeling is aversion to work, but by the course he pursues he often defeats his own object. Few people are able to live in this world without having the necessity of labour imposed upon them, and those who through idleness neglect to work at the proper time often have to work all the harder in the end. The farmer, who neglects to mend his damaged fences, will have to work hard in hunting for his wandering sheep or cattle, and after all finds he must mend sooner or later the gaps through which they escaped. The hardest and most painful work is that which we might have done with thoroughness and comfort, if we had industriously commenced it at the right time. But, it may be urged, there are some men who are so wealthy that they need not work. Even such men gain nothing by idleness. They may indeed avoid labour, but total abstinence from labour is the surest way to unhappiness. Interchange of labour and rest is the normal state of mankind, and whoever tries to go through his life without labour will be despised by himself and others as an idler, and lose his self-respect. More men are plunged into melancholy by want of occupation than by any other cause. The feeling of this want often drives men into evil courses. This fact is expressed in the proverb that "Satan finds some mischief still for idle hands to do." Of course the idle man, who thus takes refuge in folly or vice, to escape from the melancholy state of listlessness with which he is threatened, only changes the form of his unhappiness. In order to get a fair proportion of happiness, it is absolutely necessary that we should work. It is about as impossible to enjoy rest and amusement without earning them by hard work, as to enjoy our meals without a previous interval of abstinence from food. When the idle man thinks to make himself happy by continual indulgence in his lazy inclinations, he is as foolish as a child who imagines he would be perfectly happy if he were allowed to eat sweetmeats all day long. Whatever poetry may feign of Lotos-eaters or dwellers in the Earthly Paradise, it is not on such easy terms that we are allowed to secure for ourselves contentment and happiness in this work-a-day world.

67. FIRE A GOOD SERVANT, BUT A BAD MASTER.

The services that the element of fire has done to the human race are so great as to be almost incalculable. It may be said that most of the progress in civilisation that has been made since the beginning of the world would have been impossible without its assistance. It is therefore no wonder that in ancient times divine honours were accorded to fire, and that priests were appointed to preserve the precious element from extinction and pollution. There is no historical record of any people that existed without the knowledge of fire, but we can easily imagine how miserable their state must have been. In bad weather they must have huddled together in caves like monkeys, to escape from the cold wind and driving rain. Being unable to cook their food, they lived on roots, fruit, and the raw flesh of such animals as they found dead or could manage to kill with sticks and stones. It was probably a long time before men discovered how to produce fire. The sight of a forest catching fire by the dashing together of its branches in a storm may have prompted some primitive man, more ingenious than his fellows, to try to produce the same result by rubbing pieces of wood together violently, or the great discovery may have been due to the accidental collision of two flints. At first the sparks so produced would be regarded as pretty toys to amuse children, and of no more practical use than the lightning, although, like it, apt to do damage under certain circumstances. In the course of time the destructive power of fire must have suggested the possibility of its being diverted to useful purposes, and from that time fire began to take its place as the servant of man. Thenceforward it cooked his food and baked the clay for him into hard bricks, of which wind-tight houses were built for himself and his cattle. It was used to convert the metals into instruments with which he felled the forests, ploughed the earth, and constructed carts to traverse the land and ships to cross the sea. Thus by the help of fire man asserted his dominion over nature, and transformed waste places into cultivated land, on which arose farms and villages and populous cities. In modern times, through the discovery of the immense power of gunpowder and steam, fire has been able to accomplish even more wonderful works than it could produce in the earlier days of civilization. But every now and then fire, the strong servant of mankind, manages to escape from control, and

show that, when it gets the mastery, its destructive energy, is as tremendous as the beneficent power it exercises when guided by human reason. In America a fire often breaks out in the prairie and consumes the forests and homesteads that it encounters in its course as it sweeps along in a great destructive current many miles broad. At sea, sailors dread a fire more than the fury of wind and wave. History records many memorable instances of the destructive ravages of fire. In the time of the Emperor Nero a large part of Rome was burnt down to the ground. In English history a similar disaster befell London in the reign of Charles II. The greatest conflagration of the nineteenth century was the great fire of Chicago in 1871, which destroyed a third of the city and made a hundred thousand people homeless.

68. CHEERFULNESS.

A cheerful person is always more disposed to be happy than to be miserable. He looks at the bright side of the things, and thus often derives pleasure from circumstances which would depress the spirits of an ordinary man. This being the case, to say that cheerfulness promotes happiness, is as much a truism as to say that justice leads to the doing of just acts, and that truthfulness prevents men from telling lies. We may go further, and say that cheerfulness promotes happiness more than anything else in the world. The cheerful beggar is far happier than the melancholy millionaire. As sources of happiness, neither wealth, nor fame, nor beauty, nor power, nay, not even health itself, can for a moment be compared with a cheerful disposition. As a rule, health and cheerfulness are associated together in the same persons, but, in the rare cases when this is not the case, we find that health fails to secure happiness, and that a confirmed invalid may be happy in spite of weakness and bodily pain. There are many cases in which delicate women, condemned by what seemed a cruel fate to pass their lives on a sofa have, by their cheerful endurance of the inevitable, so far conquered fortune as to be happy themselves and make all around them happy. So true it is that our happiness depends on ourselves, that is, on our minds, far more than on the gifts of fortune. Another great advantage of cheerfulness is that it enables a man to do better work and prevents him from being easily exhausted. This truth is well expressed by the homely words of the Shakespearean song that tells us how "A merry heart goes all the day, the sad tires in a mile." The labourer who whistles

over his work goes home less tired and can work harder than another who, as he labours, broods over real or imaginary troubles. This is also true of intellectual work, which is seriously impaired by depression of spirits. Therefore, as the cheerful man is happy himself and by his cheerfulness adds to the happiness of all who come into contact with him, and in addition is enabled to work all the better because of his cheerfulness, it is a plain duty for everybody to do his best to cultivate a cheerful spirit. But some will say that cheerfulness is a gift of nature, and cannot be attained by any effort of the will. There is a certain amount of truth in this objection. It is true that some men are born with cheerful dispositions, and others with a melancholy temperament. Nevertheless, it is possible for the cheerful person to make himself more cheerful, and for the melancholy man to diminish his tendency to depression of spirits. The two best means for the attainment of this desirable end are plenty of congenial work, and attention to the rules of health. Although, as was said above, it is possible for the healthy to indulge in melancholy, it is almost always found that improvement of health promotes cheerfulness. A very large part of the melancholy in the world is due to preventible indigestion. The connection between cheerfulness and regular occupation is not quite so close, but experience of life shows that the greatest depression of spirits is to be found among those who either won't work or unfortunately cannot get work. Therefore, if we wish to be cheerful, we must be careful of our health and avoid idleness. By so doing we shall become more cheerful, and the effect will react on the cause, for we shall find that in its turn our cheerfulness will improve our health and the quality of our work.

69. COMPETITIVE EXAMINATIONS.

Competitive examinations are used for two purposes. At school and college they give a stimulus to study by rewarding with reputation, prizes and scholarships, those who show that they have learnt most. They are also used in the selection of officers for the military and civil services. Looking at them from an educational point of view, every one must allow that they have a wonderful effect in encouraging hard work. Many boys who, without the stimulus of competition, would refuse to take any interest in their lessons, pursue their studies with the greatest industry in the hope of surpassing their rivals. In this way they are induced to expend upon their work

the energy which otherwise they would display only in their games. Some few students love knowledge for her own sake. The majority seek knowledge as a means of success in life or as a possession which will give them the pleasure of triumphing over their associates. Success in life is too distant an object to powerfully influence young schoolboys, so that in their case desire of the reputation to be gained in competitive examinations is a much stronger motive. When they grow older and approach the time when they will have to make their own way in the world, the necessity of study as a preparation for success in life becomes more apparent; but, to the very last, the prospect of success in competitive examinations is a great encouragement to hard study, even when the student has no reason to expect that a high place in the list will be a recommendation to some appointment he wishes to obtain. Thus competitive examinations do good service in the encouragement of study. They are not, however, without their accompanying disadvantages. In some cases competition is such an excessively powerful stimulus that it leads to over-work and the ruin of the physical health of too ambitious students. There is also a serious danger of harm to the moral character. In a competitive examination the successful candidate gains honour at the expense of his defeated rival. Owing to this fact unrestricted competition is apt to encourage selfishness, and extinguish the kindly feeling which ought to exist between young students at school and college. In such struggles for success the competitors are tempted to stoop to actual dishonesty, and it too often happens that they yield to the temptation. These are grave dangers, against which it is the duty of the teacher to do his best to defend his pupils, but in spite of their gravity the competitive system is so necessary for efficient education that it could not be abandoned without ruinous results. As a means of testing fitness for Government service, competitive examinations are also on the whole most serviceable. It is objected against the Indian Civil Service and other such examinations that those who take a high place in the list are often mere bookworms destitute of energy and practical ability. This may be admitted to be true in a certain number of cases, but the admission merely amounts to this, that the system of selection by competitive examinations is, like almost everything else in the world, imperfect; that it sometimes admits the worse and rejects the better man among the candidates. It is, however, quite certain that a

large majority of the successful candidates in a competitive examination are superior to those who have failed. Cleverness in mastering languages, literature, and sciences is, as a rule, associated with general ability, and the accurate knowledge of difficult books is a proof either of great intellectual ability or else of determined industry, which is as useful a qualification in a Government servant as intellectual ability. Thus, on the whole, the best men come to the front in competitive examinations, and, until a better system of selection is devised, the competitive system should be retained. At present the only alternative seems to be selection by patronage, which is far more likely to admit incapable men into the public service and is open to other serious objections.

70. BOMBAY DOCKS.

The Bombay Docks are the commercial gate of India, just as the Apollo Bunder is the passengers' gate. A visit to them will give a clearer idea of the extent and character of Indian commerce than can be obtained by laborious study of the figures given in tables of exports and imports. The docks are connected with the Fort by a broad road that passes along the east side of the island. As you proceed along this road, you presently find yourself in the middle of a large collection of godowns which, together with shops, hotels, churches and reading rooms for the benefit of sailors, have been built round the docks during the last twelve years and added a new quarter to the city of Bombay. After passing Carnac Bunder you know that you are near your destination by seeing on your right the flags of many nations fluttering from the masts of great ocean steamers, the hulls of which are invisible from the road. Turning to the right from the main road, you enter by its south-western gate the Victoria Dock, to the north of which, at a greater distance from the Fort, lies Prince's Dock. The two docks are included in the same enclosure, and the expanse of water is so great that it is a walk of about two miles to go round them, although they are separated by only a narrow interval of space. There is plenty to occupy the mind in the various interesting objects that present themselves to the eye as you walk round. A large steamer is being slowly and cautiously guided in to her place of anchorage by the pilot, whose position is one of great responsibility, for, if the ship comes into collision with the wall of the dock or with another vessel, the damage done will be great and his reputation will be ruined. Another vessel is being taken out with

equal care, over-crowded with Mahomedan pilgrims bound for Mecca, who look wistfully on the safe land that they are leaving to go on a long journey by no means free from peril. The greater number of the ships are motionless at their stations. Some are being painted, cleaned, and repaired. Others are being loaded and unloaded by the stevedores, who make their living by working in the docks. A great deal of the work of loading and unloading is done by the steam cranes, which stand like movable Eiffel towers all round the two docks and stretch their giant arms or necks high into the air. The largest of them is capable of lifting a load of a hundred tons, and is called "Ibis," after the sacred bird that the ancient Egyptians used to adore. These enormous machines not only lift up boxes and bales, but also animals. When the troops were being embarked for the Soudan, many a horse and mule, no doubt to its great surprise, was by their means hoisted up into the air and then gently deposited in the hold of the ship. It was wonderful to see how quietly they submitted to this strange mode of embarkation. With the arrival and departure of ships, and the work of loading those about to start and unloading those just arrived, the docks present a busy scene until the hour of sunset, when every gate but one is closed, and all labour ceases except in cases of emergency. As the sun sinks below the horizon, the flags are lowered from the mast heads, the dock labourers depart to enjoy their well-earned rest, and the sailors on board the ships sit down to their evening meal in peace and quietness by the light of the setting sun, which now begins slowly to fade away from the western sky.

71. THE NATIVE TOWN (BOMBAY).

Passing from the Fort to the native town in Bombay is in many respects like transporting oneself suddenly from Europe into Asia. For, although the Fort as compared with a French or English city would be seen to have many Oriental characteristics, yet by its close communication with Europe it is in many respects very different from the great cities of Central India. The architecture of the buildings in the Fort is European, and the principal shops have large plate glass windows and an abundant supply of goods imported from the West. The streets are full of carriages built in Europe or in imitation of European models which convey Europeans in European clothes to and from their various offices and clubs. When we move across the short intervening space and plunge into the native town, all is changed. Hardly a European

face is to be seen among the thousands of natives who move along the streets in an unceasing current, not as in Europe, walking on the pavements, but straggling along the middle of the road, until the loud shouts of the driver of cart or carriage warn them to clear out of the way. Very few shops, even in Kalbadevi Road, have glass windows or even doors. Most of them are small chambers entirely open to the street, and some of them have such low roofs that the shopkeeper cannot stand upright. I have seen shops in the native town, in which it was not even possible to sit upright, so that, if the occupant wished to adopt any other than a reclining posture, he had to go outside into the street. The goods offered for sale in the shops are mostly native produce or native manufactures, and the sale is managed on oriental principles. The buyer offers less than he is ready to give, the seller asks for more than the real value of the articles, and at last, after loud and excited protestations on both sides, the bargain is concluded at some intermediate price. The crowds of people that make their way along the streets are various in caste, nationality, and religion. The majority are Hindus, but in some streets the Mahomedans, distinguishable by their beards and white trowsers, predominate. A large number of Parsees live in the Fort, but they also frequent some quarters of the native town, where they are conspicuous in black hats and black coats, or if they are priests in white hats and white coats. Then there are also to be seen in the streets Arabs, Jews, Armenians, Afghans, Japanese and Chinamen. In fact, it would be hard to mention any country of Asia that has no representatives among the picturesque multitudes that throng the bazaars of Bombay. Even Africa is represented by occasional Seedee boys, and in the cold weather now and then an American traveller may be observed gazing with wondering eyes on the fascinating spectacle. While the living crowds are the most interesting feature in the scene, the surroundings are such as to enhance the attractions of the picture presented to the eye. The many storied houses with their shutters and verandahs gaily painted in many colours, the domes and pinnacles of the mosques, and the gorgeously ornamented temples, through the door of which you can see the gilded idol sitting in state surrounded by his worshippers, are as beautiful in their way as the line of public buildings in the Fort designed by European architects. It is a pity that some of the picturesqueness of the native town of Bombay and other Indian cities is obtained at the cost of the health of

the people. The narrow streets and the high houses, that are so delightful to the eye of the artist, deprive the too numerous inhabitants of the free movement of the air which is so necessary for health, especially in tropical cities. In this, as in some other cases, what gives delight to the painter may be condemned from the more practical point of view of the science of health.

72. LOYALTY.

Loyalty in one of those terms which have departed most widely from their original meaning. By derivation loyalty means fidelity to law, but it has come to be used to express devoted fidelity not to the law, but to a king or other master. It is not difficult to see how this change of meaning was brought about. In old times, before the growth of republican ideas had begun to oppose the doctrine of divine right, the sovereign was regarded as the embodiment of law, and devotion to him was therefore called loyalty. But as time went on and new political opinions spread among the nations of the earth, it became apparent that there might be a conflict between devotion to the king and devotion to the laws. This was conspicuously the case in England at the time of the Great Rebellion, when those who rebelled against the king were removed to do so by regard for the law of England, which as they thought had been violated by Charles I. Many of the loyalists, on the contrary, cared little for the law and constitution and were animated by personal devotion to their king, for whom they were willing to sacrifice their liberty and life. The deep loyalty of the Cavaliers was brilliantly displayed on many a hard fought battle-field and is sung in the pathetic lyrics of Lovelace and other poets of the time, who supported the royal cause. Indeed Charles I. belonged to a family, which from the beginning to the end of its tragic history, had a wonderful power of exciting passionate loyalty. One of the earliest of the Stewart kings of Scotland, after making noble efforts to establish peace and justice in his native country, was attacked by a party of assassins, who resented his innovations. He was taken at a disadvantage while sitting unarmed with his wife and her ladies in waiting, and, when the noise of the approaching conspirators was heard, it was found that the bolts and bars had been removed from the room, in which the family party were quietly conversing apprehensive of no evil. Thus the king would have been immediately at the mercy of the assassins, had not a lady of the noble house of

Douglas thrust her arm as a bolt in the staple of the door and so delayed the murderers, until they burst open the door and broke her delicate arm. It is sad to relate that her splendid act of devotion did not save the life of the doomed king. A similar spirit of devotion to the Stewart kings was displayed for more than three centuries until the time when the noblest blood of Scotland was poured out like water in the gallant but hopeless attempt to place Charles Edward on the throne of his fathers. But it must not be supposed that the spirit of loyalty is confined to one country or continent. Striking examples of it may be found in the East as well as in the West, in India as in England and Scotland. Consider, for instance, from Maratha history, the case of Sukharam Hurry, Ragoba's devoted adherent, who, after he had lain for fourteen months in heavy chains, emaciated by hunger and thirst, exclaimed with his dying breath, "My strength is gone and my life is going; but when voice and breath fail, my fleshless bones shall still shout Ragunath Rao! Ragunath Rao!" No better instance could be quoted to show how, in the words of Shakespeare,

"he that can endure

To follow with allegiance a fallen lord,
Does conquer him that did his master conquer
And earns a place in story."

It reflects credit on human nature that many such stories illuminate the pages of ancient and modern history.

73. A MOONLIGHT NIGHT.

Moonlight nights are beautiful all over the world, but in the tropics they are more frequent, and also more agreeable than in colder climates. They are more frequent, because in the tropics for eight or nine months of the year the moon never wastes its beams on banks of cloud that intercept its light from the earth. They are more agreeable, because the climate invites the inhabitants of tropical countries to go out after sunset and enjoy the cool night air, whereas, except at midsummer, the dwellers in cold and temperate climates prefer to take the air at midday, and see little of the moon even on the limited number of the days in the year during which the sky is clear of clouds. In the sunny south the mild splendour of the moon is particularly delightful from contrast with the glare of the ardent sun that has been shining all through the day. The restful feeling inspired by the quiet of night and by the refreshing coolness of the air puts the mind in a proper mood for the enjoyment of

the beauty of a moonlight scene. In the daylight some views are beautiful and others are the reverse, but moonlight has the magical power of beautifying whatever it shines upon. In the hot weather of India the grass is burnt brown and the bushes and trees pine for want of moisture. When this is the case, the sight of a rural landscape fails to give pleasure to the eye in the sunlight. But look at the same scene in the soft light of the moon, and all is changed. The burnt grass and bushes then lose all trace of their withered condition, and under the flood of moonlight look as beautiful as a poet's dream of fairy land. The same magical transformation comes over many of the works of man under the influence of the moon. Scott recommends those, who would see Melrose at its best to visit its ruins by the moonlight, when the buttresses of gray stone seem to be framed alternately of ebony and ivory, and the sculptured images are edged with silver. The same advice is often given to those who contemplate a visit to the Taj Mahal at Agra. But even ordinary buildings look beautiful by the light of the moon, under whose magic spell stucco battlements and whitewashed domes and minarets seem to be made of pure white marble. Forests are beautiful by day, but even more beautiful by night. It is difficult to imagine anything that could more fully satisfy our sense of beauty than a walk in the Mahim palm groves,

“When the deep burnished foliage overhead
Splinters the silver arrows of the moon.”

Yet equally beautiful is the spectacle of the moonlit ocean, when we see a broad path of silver light stretching before us to the distant horizon, and no sound is heard but the gentle murmur of the advancing and retiring waves

74. THE ART OF PRINTING.

The early history of this art is lost in the obscurity of the distant past. Printing by means of solid blocks and movable types appears to have been known in China and Japan at a much earlier age than in Europe. The first kind of printing practised in Europe was block printing or the printing of letters cut on solid blocks of wood. But printing was not regarded as much more than a rare and curious artifice, until some one conceived the happy idea of constructing separate types for each of the letters of the alphabet. The name of the European inventor of this great advance in the art of printing, if indeed he was an original inventor, and did not derive the idea from the East, is unknown. All that is certain is that the

use of movable types was introduced into Europe about the middle of the fifteenth century, and in the course of fifty years was commonly practised in Italy, Germany, France and England. The influence, that the invention of these little types of separate letters has had upon the history of the world is so great as to be almost incalculable. The chief direct effect of the invention was the cheapening of all kinds of literature. Before the middle of the fifteenth century books could only be multiplied by the laborious process of copying one manuscript from another. As writing was a rare accomplishment, and the copying of a book then, as now, took a long time, the manuscripts of literary works were few and very expensive. We must also remember that the clergy, as is indicated by the etymological connection between 'clergy' and 'clerk,' almost had a monopoly of the art of writing. In the Middle Ages it was by the labour of the monks that books were copied and preserved for posterity, and naturally the monks devoted their labours chiefly to the preservation of religious works, and especially of such religious works as were in accordance with the teaching of the Roman Catholic Church. Thus it happened that books were few and dear, and of the few books available the majority were orthodox theological treatises. Until printed books took the place of manuscripts there was little prospect of the dissemination of general knowledge among the multitude. But as soon as the Printing Press became an established institution, a great impulse was given to the progress of knowledge, one of the first and greatest results of which was the Reformation. When books were multiplied, people began to read for themselves, and as a consequence to think for themselves with the help of the new knowledge they derived from their reading. The result of this was that many refused to accept the interpretation of the Bible given by the Roman Catholic Church, and interpreted it by the light of their own knowledge, instead of entirely submitting their intellects to priestly guidance. In this way, through the art of printing, was brought about that religious revolution which broke up Europe into two great hostile camps, and produced such momentous consequences in the history of mankind. But of course the spirit of enquiry due to the printing press was not confined to religion. Since the fifteenth century every branch of knowledge has made wonderful progress. Old sciences have been developed to results before undreamt of, and a large number of new sciences have been invented. The literature of modern

Europe has expanded to such immense proportions, that the largest buildings in the world can hardly contain the number of books in the French, German, Italian, English, Spanish, and Russian languages that have been published during the last four hundred years. In the Middle Ages the principal libraries at the greatest literary centres of the world could scarcely muster a thousand volumes. Now there are more than a million and a half of books in the library of the British Museum alone. Many of the books there collected have been multiplied by the printing press into many thousands of copies. If we add to these millions of books the millions of newspapers printed every day, we may be able to form some faint idea of the powerful influence the printing press has had in spreading knowledge all over the world.

75. BORROWING MONEY.

Borrowing money is a most dangerous practice whenever any difficulty in the repayment is to be anticipated, that is to say, in the circumstances in which men ordinarily think of borrowing. For, as a rule, men have recourse to this expedient when their expenditure exceeds their income, or when they wish to spend more than they can earn. In such cases by means of borrowing we are enabled more easily to violate the salutary rule of prudence, which tells us never to spend more than our income. Anyone who borrows under these circumstances seldom sees any definite prospects of repayment, and it would be far better for him to restrict his expenses to the purchase of the barest necessities of life, than thus to throw upon his shoulders the burden of a debt that he does not know how to pay. The borrower either entreats a loan from a friend as a favour, or receives it from strangers as a matter of business. The former plan has the advantage of perhaps giving you a loan at a lower rate of interest than that at which you could borrow from a banker. In many cases friends lend money free of interest. But nevertheless there are serious objections to this mode of borrowing, the greatest of which is that it generally has a prejudicial effect on friendship. It is very difficult for a debtor and creditor to continue to be friends. In the first place, many persons are offended when their friends ask for a loan. They think they are being imposed upon, and declare that they would much rather be asked for a gift outright. Indeed, in some ways it is more prudent to give than to lend money. The man who lends money expects to be repaid, and, when he has incurred expenses

in the expectation of being repaid at a certain date, the disappointment of this expectation may entail very serious consequences. If he had made a gift, he would have known that so much was subtracted from his ready money, and would have regulated his expenses accordingly. It is a strange fact that the recipient of a loan also is in danger of becoming less friendly to the friend who has tried to do him a benefit. He may be weighed down by the obligation, and feel resentment on account of the position of inferiority to which he has been reduced by becoming a debtor. On this account, and also from the fear of being asked for repayment, he is likely to keep out of the way of his friend and creditor. A story is told of a man who, being thus avoided by his friend to whom he had lent money, said to him, "Either give me back my money or give me back my friend." Besides being dangerous to friendship, borrowing from friends often leads to base deception. The confirmed borrower is apt to go for money to women, who are so ignorant of business that they are utterly unable to see the danger to which they expose themselves and are easily imposed upon. In this way many have been reduced to destitution by the arts of unscrupulous borrowers. If one must borrow at all, it is in some respects better to go to the professional money-lender, who will charge interest according to the amount of risk, rather than to our friends and relations. By this kind of borrowing we at any rate avoid the sense of obligation, and are not tempted to do harm to those who love us by imposing upon their ignorance. Only we must remember that, unless we are extremely circumspect, we cannot borrow without incurring a great danger of ruining ourselves. In old times the debtor who could not pay actually became the slave of his creditor. In modern time those who borrow money that they cannot pay, though nominally freemen, are virtually deprived of their independence. One loan leads to another on harder terms, until the poor debtor retains for himself only enough of his earnings to keep body and soul together and pays the rest to his creditors. He is thus, to all intents and purposes, a slave, because he has nothing that he can truly call his own, and all his labours benefit not himself but those from whom he has borrowed money. Therefore it is well to think twice before making the first step on a downward course which may lead to such ruinous results. However, it is impossible to lay down an absolute rule against borrowing. In business we know that borrowing even on a large scale is often a perfectly legitimate oper-

ation. In private life, also, it is sometimes prudent to borrow in times of great emergency even from our friends. For instance, if a poor student is conscious of good abilities, and a rich relative is willing to lend him money for the expenses of his education, there is no reason why he should not accept the assistance of a loan. When, by honest work at school and college he has gained the means of paying the debt, the mutual feeling of kindness between himself and his benefactor will be increased by the transaction. There are also many other times of temporary distress due to sudden illness or unavoidable misfortune, in which it may be advisable to borrow money. So that the rule against borrowing should not be laid down too absolutely. We must content ourselves with clearly recognising the evil results that usually spring from the use of other people's money, and, if we are ever compelled to borrow, we should never rest until we have succeeded in discharging our debt.

• 76. WEALTH AND POVERTY.

The poor man is apt to suppose that the possession of wealth would make him perfectly happy. He is conscious of so many desires that he might satisfy, if he were rich, that he not unnaturally thinks that happiness may be bought for gold. On the other hand, rich men often complain of the cares of riches; and the author of the *Wealth of Nations*, who ought to know most about the subject, remarks that "in case of body and peace of mind all the different ranks of men are nearly upon a level, and the beggar who suns himself by the side of the highway possesses that security which kings are fighting for." Thus we find that a kind of mutual envy exists between the poor and the rich with regard to happiness, either class coveting or professing to covet the happiness enjoyed by the other. On consideration it will appear that in this matter the poor faithfully express their real feelings, while the rich as a class must be accused of affectation, when they express a longing for the simple life and freedom from care attributed to the poor. When we have any hesitation in implicitly believing the account men give of their sentiments, the best way to get at the truth is to observe their conduct. Applying this test to the question before us, we find that the poor are continually struggling hard to become rich, while there are not many rich men who willingly impoverish themselves, though they might very easily divest themselves of their riches at any moment. In the few cases in which rich men

have voluntarily given up their wealth, their conduct has been dictated, not by desire of worldly happiness, but by far higher motives. Nevertheless, it must be admitted that there is a certain amount of truth in the praises of poverty expressed by the rich. These praises are to be regarded as an exaggerated denial of the popular idea that wealth is sure to increase happiness. Other circumstances being equal, the rich man is likely to be happier than the poor man, but there are other sources of happiness so much more important than wealth, that in many cases their absence makes the millionaire miserable in the midst of all his expensive luxury. There is much that wealth cannot do. It cannot buy respect, friendship, or love, although it can command flattery, and may make those who are secretly envious, pretend to be full of good-will. It is often powerless to defend its possessor against ill-health, disease, and the approach of death. Nay, in some cases, it may actually be prejudicial to health. Many men who in poverty lived a simple, healthy life, plunge into excesses when they become rich, and shorten their lives by indulgence in highly seasoned dishes and costly wines. It is also true that many men find the management of great wealth a heavy burden on their mind. They are depressed by the fear of losing their possessions, and at the same time are dissatisfied as long as there is any one else in the world richer than themselves. The luxuries, comforts and conveniences that money can buy soon become so familiar that they cease to give pleasure, although the loss of them would be painful. The poor man derives as much pleasure from his pot of beer as a bottle of champagne affords to the rich man. The influence of custom in taking away the zest from sources of pleasure that have become familiar does much to equalise the balance of happiness between rich and poor. If the rich man is, as a rule, happier than the poor man, it is not, as is commonly supposed, because he can buy more luxuries for himself, but because his wealth increases his power of making others happy.

77. WAR. .

In civilised countries, when two individuals have a dispute that they cannot settle among themselves, they go before the judge who, by his decision, brings the matter to a peaceful settlement. It might be expected that a similar course would be followed by civilised nations in international quarrels, and some progress has been made in this direction of late years by the employment of

arbitration to settle disputes between nation and nation. The disagreement between the United States and England about the damage done to American shipping by the *Alabama*, which threatened to lead to war, was settled in 1872 by the Geneva arbitration, and the good example thus set has been followed on several occasions since that date. But nevertheless war is still generally regarded as the only ultimate way of settling national disputes, the armies of great nations are larger than they ever were before in the history of the world, and there seems little prospect of the establishment of the reign of universal peace. Although the principle that might is right no longer prevails in the relations between individuals, it is still considered natural to appeal to it when one nation quarrels with another. War remains as a tremendous relic of barbarism in the midst of modern civilisation, and the progress of modern science is every year leading to the discovery of more powerful instruments for the destruction of human life and property. No doubt the increase of humanity and of sympathy that has accompanied the advance of civilisation has done something to mitigate the horrors of war. The ancient Assyrians used to impale their captives. The Greeks and Romans made slaves of their conquered enemies. In the reign of Edward I., Sir William Wallace, the brave champion of Scottish independence, was hung, drawn, and quartered by his English conquerors. His head was fixed on London Bridge, and his four quarters were sent to Newcastle, Berwick, Perth and Stirling. When the Black Prince, who was regarded as the flower of chivalry, captured the French town of Limoges, he vented his fury on the town by allowing three thousand of its inhabitants, men, women and children, to be massacred by his troops. Such terrible cruelty as this would be now impossible in the warfare of civilised nations. Attempts have been made of late years, not without success, to diminish the horrors of war by international agreement. It is now an accepted principle in European warfare, that private property is to be respected, and that wounded soldiers and the doctors who attend upon them are not to be fired upon. But in spite of all such agreements war, as long as it exists, must produce countless evils. Even if the regular armies in the field abstain from pillage, anarchy is sure to prevail in the neighbourhood of their operations, the criminal classes feel relieved from all restraint, and bands of plunderers spread ruin far and wide. War always paralyses the industry of a country by calling away able-bodied men

from the field and the factory. Powerful artillery destroys in a few hours buildings that have taken many years to erect. In every war a large number of families are reduced to destitution by the destruction of their property, or by the loss of those on whom they depended for support. On the Continent of Europe at the present day universal conscription prevails, and the younger members of every family are compelled by law to serve in the army. Under such circumstances war spreads far wider desolation than when it is waged by a limited number of men who have voluntarily adopted the profession of arms. But just this circumstance, which increases the extent of the suffering inflicted by war, may tend to prevent nations from hastily appealing to arms, and so promote the cause of peace. No nation is likely to enter upon war with a light heart, when every man capable of bearing arms is compelled to take his place in the ranks and risk his own life on the battle-field. The knowledge of this must surely do much to extinguish the national ardour for warlike glory, which has been the cause of so much bloodshed in the past.

78. CONTENTMENT.

The state of mind called "contentment" depends much more on our character than on the amount of our possessions. The discontented man may be heard to say that, if he were as rich as some neighbour whom he envies, he would be perfectly satisfied. Give him the particular amount of wealth that he has set his mind upon, he will find some still richer man to envy, and be as discontented as ever. "A small coin of silver," as the Persian poet, Sadi, says, "makes a beggar contented; Faridun with his kingdom of Persia is half satisfied." The possibility of remaining discontented in spite of success and prosperity arises from the insatiable nature of our desires, and the common tendency always to long for something better than our present condition. What is out of our reach seems valuable till we get it, and when possessed loses its value, so that it is natural for us to be always dissatisfied. This is unfortunately the character of most men. There are, however, some happily constituted persons who are by nature endowed with a contented frame of mind. It is also possible to cultivate a spirit of contentment. As discontent is nourished by the habit of comparing ourselves with our more fortunate neighbours, and thinking of the desirable things we have not got, those who wish to be contented should by an effort of will think of the blessings they enjoy and compare themselves rather with

those who are less fortunate than themselves. Hardly any one in the world is so unfortunate as not to have many good things to be thankful for. Although a man may be very poor, he may be blessed with good health and enjoy the society of congenial friends. Another man is stationed in a lonely situation where he has no one to associate with, but perhaps he has a taste for reading, and is thereby able to enjoy the companionship of the great writers of all ages. The man who considers himself overworked should remember that he would be much more inclined to be miserable if he had nothing to do. Even those who are afflicted by ill-health, the greatest of all sources of unhappiness, can often console themselves with the thought of the sympathy and kindness they have received from friends and relations, the depth of whose affections would never have been revealed to them, had they been strong and well. There is also one source of satisfaction which is entirely independent of fortune, namely, the satisfaction of having always tried to do what is right. Fortune may deprive us of wealth, reputation, friends, and health, but cannot force us to disobey our conscience, so that, whatever blows evil destiny may inflict upon us, it is always possible to provide for ourselves the deep satisfaction that follows from the fulfilment of duty. This kind of satisfaction is not only attainable by everybody but also nobler than any other. For it must be remembered that all contentment is not equally praiseworthy, and that sometimes discontent is preferable to contentment. As a rule, contentment should be aimed at, because it is the surest way of obtaining happiness. But there are circumstances under which it is right to refuse to be contented and happy. It is blameworthy to be contented to regulate our conduct in life by a low ideal, and to know the better course and follow the worse. It is blameworthy to consent to remain ignorant when we might obtain knowledge. The great fault of the Irish peasantry is want of a proper feeling of discontent. Their standard of comfort is so low that they make no strenuous effort to better their condition and provide themselves and their families with better houses and clothes. The same fault may be found with the peasantry of India, who are contented with wages too small to enable them to bring up their families in health and comfort. While discontent occasioned by the greater prosperity of others is base envy, a similar feeling produced by the contemplation of the misery of others is the surest sign of a benevolent nature. It was this noble kind of discontent that

moved Howard to devote his life to the amelioration of the condition of prisoners, and made it impossible for Buddha to live happily in his father's palace.

79. SELFISHNESS.

The thoroughly selfish man aims at obtaining as much happiness as he can for himself, and does not care whether other people are happy or miserable. In order to attain this object, he tries to appropriate as large a share as possible of the good things of this world. Whenever he has an opportunity of doing so, he enjoys himself, even when his enjoyment is obtained at the expense of his fellow-men. History gives many conspicuous instances of selfishness in the case of despotic monarchs taught by their flatterers to think that they had nothing else to do in the world but seek the gratification of their appetites. Thus we find among the Roman emperors men who valued their immense power chiefly because it gave them the command of all the sensual pleasures that the countries of the known world could supply. In modern history Henry VIII. and Charles II. distinguished themselves above all the other monarchs of England by their absorption in their own pleasures and their utter disregard of the good of their subjects. Such selfishness is not confined to kings and emperors but is to be found in every rank of society. All over the world we find the selfish taking an unfair share of everything, and trying their best to use others as means to the attainment of their pleasure. They seem to be quite blind to the fact that by their course of life they must infallibly sacrifice their general happiness for the sake of a limited number of not very valuable pleasures. It is quite possible that a selfish man may by cunning or determination induce his friends and relations to sacrifice their interests to him. It sometimes happens that there is in a family a notoriously selfish person, who makes himself or herself intensely disagreeable if crossed in any way. Such disagreeable persons often get their own desires gratified at the expense of the more amiable members of the family, who are known to be unselfish and not expected to resent any wrong done to them. But in the long run they defeat their own object, and find that by exclusive attention to their own happiness they have deprived themselves of the highest and most permanent sources of happiness. Human beings are so constituted by nature that they cannot enjoy happiness worthy of the name without being in sympathy with their fellow-men. Therefore the best way to be happy is to

make others happy. What Shakespeare says of mercy is equally true of other forms of benevolence. Every kind act is twice blessed, and blesses alike him that gives and him that takes. Of the first and more important part of this double blessing the selfish man is entirely deprived by his ruling passion. He is also in many cases deprived of the lesser blessing of receiving kindness and assistance from his fellow-men. As shown above, he may occasionally gain advantages from those who cannot avoid coming into contact with him and fear to provoke his resentment. But such advantages being conferred without good will, add little to his happiness, and all, who can do so, will be inclined to avoid his society, and will prefer to show kindness to others, who being sympathetic and benevolent themselves seem to deserve kindness in return.

80. LIFE INSURANCE.

Insurance is a modern invention by which man is enabled to protect himself against the worst evils that arise from the uncertainty of life. Life is always uncertain. In spite of the progress of medical science in modern times, there are many diseases ranging about the earth that may attack even the strongest man and in a few days or hours bring him to the grave. There is also the danger of fatal accidents to which men are continually exposed. In India about twenty thousand persons annually are killed by the bite of snakes; in London every year several hundred people meet their death by being run over in the crowded streets. Then there are railway accidents, shipwrecks, falling houses, deaths caused by wild beasts, and deaths by lightning to add to the chances of sudden death. In ancient times, owing to the greater frequency of war, life was still more uncertain, and yet our ancestors could devise no means of defending their families against the miseries due to the loss of the breadwinner. A man might be earning a large income, by means of which he could supply his wife and children with every comfort, and yet all the time feel on their account as Damocles felt at his sumptuous feast, when the threatening sword was suspended over his head by a single hair. For he would be painfully conscious of the fact that his sudden death would certainly reduce to destitution all those who were dearest to him. Insurance is a device by which this terrible danger is averted and sudden death is deprived of the greater part of its horrors. In modern times a professional man earning a large income pays a small yearly sum, called a premium, to a life insurance company, in

return for which the insurance company undertakes, in the event of his death, to pay a large sum of money to his heirs. For instance, a man of the age of 26, by paying an annual premium of £20, can secure £1,000 for his family on his death, however early it may take place. Should he happen to die in the first year after he has insured his life on these terms, his family receive £1,000 in return for the payment of the one premium of £20. If it is asked how the insurance company can afford to do business on terms like these which, at first sight, seems to be perfectly suicidal, the answer is easy. Although a young man of 26 may die in a year, vital statistics show that he is likely to live for thirty-five years, and he may turn out to be a centenarian. The insurance companies suffer loss in the case of those who die prematurely, but recoup themselves for those losses from the premiums paid for many successive years by those who happen to exceed the usual term of life. Thus insurance companies help to equalise the fortunes of their clients by providing funds for the unfortunate out of the superfluity of the more fortunate subscribers. It may even be the case that insurance tends to increase the number of our years. Anxiety certainly shorten some lives, and, before insurance was invented, many fathers of families must have been overburdened with anxiety as to what would be the fate of their wives and children in the event of their premature death. From such anxiety the holders of policies of life insurance are freed. If they die early, they have the satisfaction of knowing that their families are provided for, and if they live to a good old age, they have in the insurance company a convenient investment for their annual savings. This last advantage is a great encouragement to thrift, and is especially appreciated by men of small incomes, who can save a few rupees every month, but would have to wait several years before they could accumulate a large enough sum of money for the purchase of an ordinary investment. These small sums of money, which might otherwise very probably be wasted, can be profitably invested in policies of insurance.

81. MURDER WILL OUT.

This proverb declares that, however secretly a murder may be committed, it is sure to be revealed in the end. A well-known Greek story relates by what strange evidence the murder of the lyric poet Ibycus was discovered. In the desert place where he was killed there was no human being to witness the deed, so the dying poet im-

plored a flock of cranes, who happened to be flying overhead at the time, to avenge his death. Some time afterwards, as the murderers were sitting in the theatre of Corinth, a similar flock of cranes flew above their heads, and the guilty conscience of one of them moved him to call out, "Look! The avengers of Ibycus!" His strange exclamation immediately attracted attention, and the murderers, being arrested and tortured, confessed their crime. This old story may be fictitious, but similar cases of the detection of crime by an unguarded exclamation are well authenticated. A long-concealed murder was brought to light in much the same way in the celebrated case of Eugene Aram, which forms the subject of a poem by Hood, and of a novel by Bulwer Lytton. Daniel Clarke, a shoemaker of the town of Knaresborough in Yorkshire, disappeared mysteriously in the year 1745. The schoolmaster, Eugene Aram, was suspected of being concerned in his disappearance, but no sufficient evidence was at the time discovered against him and he was acquitted. At last, after fourteen years, a skeleton was dug up in the neighbourhood, and it was supposed that the bones might be the remains of the long-missing shoemaker. A man called Houseman, who was looking at the skeleton and heard this opinion expressed, suddenly picked up one of the bones and exclaimed, "This is no more Dan Clarke's bone than it is mine." The absolute confidence with which he made the assertion convinced all who heard him that he knew all about Clarke's murder, and could tell where his dead body had really been concealed. On being examined, he confessed that he had been present at the murder, and his confession led to the conviction and execution of Eugene Aram, who had for fifteen years, as an innocent man, been peacefully following his profession as an usher in various English schools. In the records of time many such stories are told of murderers revealing their long-hidden guilt. Some confess voluntarily, because they feel that it is better to undergo a shameful death than to be tortured by continual fear of detection. Others, like the murderers of Ibycus and like Houseman in the story of Eugene Aram, reveal their secret unintentionally by saying something that makes known their hidden thoughts to an intelligent hearer. Sometimes deeds of murder are disclosed by words spoken in sleep. It is not wonderful that a man who all through the day is brooding over what he may not speak about, should in his dreams relax the control of his will over his tongue and speak freely. Shakespeare is true to nature when he

represents Lady Macbeth in her sleep as wandering restlessly through the corridors of her palace, and vainly trying to wash the imaginary spot of blood from her hand. In old times it was popularly supposed that the dead body of the murdered man would itself detect the murderer, if he approached it. Any person suspected was brought near the murdered man, and, if the wounds bled afresh, he was deemed guilty. The confident expectation of the detection of murder was so strong that it was believed that, if other means failed, the laws of nature would be reversed to bring the murderer to justice. Although such superstitions no longer prevail in civilised countries, the belief that "murder will out" holds its position not without reason in the popular mind, and, like other prophetic anticipations, sometimes brings about its own fulfilment; for murderers are often induced to confess their crimes, because they are convinced of the impossibility of escaping detection.

82. ONE MAN'S FOOD IS ANOTHER MAN'S POISON.

This proverb takes variety of taste in food as a typical illustration of the difference between man and man in susceptibility to various pleasures. We may first treat the question collectively, and show that one nation's food is another nation's poison. Almost every country on the face of the earth has some peculiar delicacy, which would be rejected with loathing by the rest of the world. Some savage nations are or were cannibals, and it is said that, wherever this horrible custom prevails, human flesh is preferred to all other meat. The savages of Australia eat insects and grubs; those of Tierra del Fuego, the putrid blubber of whales. The Esquimaux also live upon whale blubber, and supply themselves with vegetables out of the stomachs of dead reindeer. Herodotus, the Greek historian, mentions a tribe that subsisted upon lice or fir cones. Among the great varieties of castes and tribes to be found in India, some are known to eat serpents, and one low caste devours greedily the flesh of cattle that have died of disease. The Chinese are said to relish rotten eggs, and they certainly regard soup made of a particular kind of bird's nest as a great delicacy. The ancient Romans were fond of edible snails, and highly esteemed fish that were caught in the Tiber where the main drain of Rome flowed into the river. In modern Europe the Frenchman's taste for frogs seems horrible and unnatural to the ordinary Englishman. If we now

turn from the consideration of nations to individuals, we find the same diversity of taste in the matter of food. What is harmless and nutritious to ordinary men acts like poison upon some peculiar constitutions. Thus there are persons who have such a strong antipathy to butter and eggs, or mushrooms, or milk, that when they eat a dish partly composed of whichever of these is their particular antipathy, they become sick, even if they do not know beforehand what they are eating. These strange antipathies may be regarded as exaggerated forms of the likes and dislikes that manifest themselves whenever a party of human beings sit down to a social meal, though they may all belong to the same country and the same class. Some like highly seasoned dishes, others prefer plain food. It is not everyone who could relish boiled pork and veal pie with plums and sugar, although these were the dishes that Dr. Johnson was especially fond of. Nearly every man has his own favourite fruit, vegetable, and drink. Some are too fond of wine, whereas others regard wine as poison and enjoy a cup of cold water. There is the same diversity of tastes in a far more extended sphere than that of eating and drinking. The hunter delights in spending the whole day in the chase of wild beasts, and his pleasure is incomprehensible to those who have no natural inclination for the chase, and cannot understand why a man should go tramping over hill and dale in the hope of inflicting severe bodily pain on animals that have never done him any harm. Some have a taste for intellectual pleasures, others prefer active out-door games. Some love public life, others are so constituted as to prefer to live in seclusion. Even where there is a general similarity of taste, there are strongly marked special differences. What a variety of taste, for instance, we find among the lovers of books! A few great writers have won the meed of universal admiration, but with regard to second rate authors numberless volumes have been written by critics in support of their own especial favourites. Much of such controversial writing is wasted. Difference of taste generally depends upon permanent mental characteristics, which cannot be altered by reasoning or eloquent pleading, so that there is a great deal of truth in the adage, *De gustibus non est disputandum* (there is no use disputing about tastes).

83. HISTORICAL PLAYS.

Historical plays are dramas having for their subject historical events and for their *dramatis personæ* real men

who have made their names famous in history. The writer of such dramas labours under a disadvantage, inasmuch as he has to confine himself more or less closely to the facts of history, and cannot use his imagination freely in the construction of an interesting plot. But, on the other hand, it is a great advantage that he places upon the stage men and women who have really done what they are represented as doing, so that the audience are not tempted to condemn what they see on the stage as impossible and unnatural. The spectators in theatres are also naturally more interested in real than in fictitious characters. The noblest examples of historical plays are those of Shakespeare, who wrote three plays on Roman historical subjects, and in a long series of dramas illustrated the course of English history from the reign of John to the birth of Elizabeth. It is difficult to realise how great a service he did to his native land by writing these plays. In the first place, we must consider the pleasure their representation afforded to the spectators. Shakespeare, while preserving general historical truth, does not hesitate to depart from strict chronological accuracy and to make immaterial alterations in the course of events, when such changes are required to give his plays dramatic unity. In this way he succeeds in making his historical plays as delightful to readers and audiences, as those in which he has fictitious characters to deal with. But, besides being a source of often repeated pleasure, the historical plays of Shakespeare have a great value from an educational point of view. It may be truly said that a large number of Englishmen derive much of their knowledge of the history of their native land from Shakespeare's plays. This is to a large extent the case now, and was so in a still greater degree in the past, when books were few, and the people were illiterate, and the stage played the part of a great national school, the students in which were taught by their eyes and ears without the help of books. A great deal of the strength of English patriotism must be due to the interest in English history aroused by Shakespeare's splendid plays, which are full of fervid expressions of love of country. It is a great pity that in Sanskrit literature there is so little of the historical drama. The spirited play called *Mudra-Rakshasa* gives in a dramatic form a most interesting picture of the beginning of the reign of Chandragupta, King of Patna, who is identified with the monarch called by the Greeks Sandracottus. If there were a few more such dramas, the early history of India would not be such a blank as it now unfortunately is.

84. THE MARINER'S COMPASS.

The Chinese claim to have been the inventors of the compass as of several other great inventions which are popularly supposed to be modern. It is said that as early as the third century Chinese vessels sailed in the Indian Ocean under the direction of magnetic needles pointing to the south, and that at a much earlier date magnetic carriages bearing a human figure, the outstretched arm of which was magnetised, were used to traverse the boundless plains of Tartary. The Arabs, who seem to have derived their knowledge of the magnetic needle from the Chinese, introduced the invention into the Mediterranean about the time of the Third Crusade, and such crusaders as returned safe to their homes in different parts of Europe brought back accounts of the wonderful needle. It would appear, however, that the compass used by the Arabs was rather a temporary resource in time of emergency than an instrument in continual use. They fixed the needle on a light straw, so that it floated on a basin of water, and after agitating it with a loadstone found that it pointed north and south. Such an arrangement would be seriously disturbed in rough weather, and in fact the compass did not achieve its greatest results, until it had attained a more stable form. It was an Italian, called Gioia, who in the beginning of the fourteenth century made the great improvement of placing the magnetic needle on a pivot in a box so suspended as to remain always in a horizontal position. So great was the practical advantage of that change that Gioia is often regarded as the inventor of the compass, in spite of the fact that it was known to the Chinese thousands of years before. When the use of the box compass had become familiar in Europe, the work of discovering new countries went on by leaps and bounds, until it culminated in the discovery of America in the end of the fifteenth century. No one who considers the disadvantages under which ancient navigators laboured will be surprised at the limited extent of their explorations. The wonder rather is that without the help of the compass they effected as much as they did. They confined themselves for the most part to coasting voyages, sailing through the day and anchoring their ships at night. In cloudy weather, if they were out of sight of land, they had nothing to guide their course. It must have often happened that in storms their ships were driven to unknown lands, from which, without the help of a compass, they had great difficulty in returning, and which they had no certainty of finding again, if

they started on a second voyage to look for them. It says much for the enterprise of the old Greek and Phœnician sailors that, in spite of these difficulties, they thoroughly explored the greater part of the Mediterranean sea and made commercial settlements at different positions along the coasts. The Phœnicians sailed round Spain and traded with Britain, which was then regarded as the end of the world, and they are even said to have once circum-navigated Africa. But the discoveries made before the invention of the compass, however wonderful in themselves, are as nothing when compared with the vast regions that have been added to the civilised world since the mariner's compass became the familiar guide of ships sailing over the sea. When we think of how the use of the compass has brought Asia and Europe into close commercial intercourse, opened up America and Australia to civilization and progress, and left no considerable portion of the globe unexplored, we are overwhelmed with astonishment at the immense effects produced by the discovery of the properties of such a tiny and insignificant looking object as the magnetic needle.

85. A JOURNEY BY RAIL.

When a large mail train is about to start, the railway station is generally a scene of considerable confusion. As the poorer natives of India have little regard for time, long before the moment of departure many of them have come to the station, and may be seen waiting patiently in clusters round their pots and pans and other luggage. Besides the actual passengers the station is also crowded with those who have come to see their friends off. It is not without much bustle and excitement that all the travellers, after taking their tickets and having their luggage weighed, get themselves and their many parcels packed into the compartments of the carriages, and it is a great relief when at last the bell rings and the train with a loud whistle glides smoothly out of the station. Let us suppose that you are now comfortably or uncomfortably settled in your seat. You naturally look round the compartment with some interest to see what kind of companions you will be in close contact with for several hours. Several different sections of the community are probably represented in every crowded carriage and, noticing this, you are able to realise how railway travelling is an influence tending to diminish the exclusiveness of caste. Some of your fellow travellers are rude, others are polite. Some are so shy and reserved that they will

hardly speak when spoken to, while others force their conversation upon reluctant listeners. Occasionally in a railway train one meets well informed and agreeable persons whose conversation does much to relieve the tedium of a long journey. Even more interesting than the study of the different characters of one's fellow passengers is the variety of the scenery through which the railway passes. As the train hurries on at the rate of thirty miles an hour, a changing panorama of natural scenery passes before your eyes. At one time you look at agricultural operations in a rich plain, and then the scene changes and the train plunges into the shadow of a great forest and wakens the echoes of a rocky and barren mountain district. Sometimes your eyes are refreshed by the prospect of the boundless sea or of some great river along the banks of which the railroad passes, or rising gradually by long curves up the sides of high mountains you have a fine view of hill and valley and forest. It is when such obstacles as a range of mountains or a great river have to be encountered that the railway passengers see from their carriage windows the most impressive examples of the triumph of the modern engineer over nature. In passing through a mountainous country the train at one time runs along a huge viaduct spanning a deep valley, and at another time dives into a dark tunnel bored straight through the middle of an opposing hill. Add to all this variety of interesting sights the great cities and other places of historic interest that are sure to lie along the course of the railroad, and it will be evident that there is plenty of occupation for eye and mind in a railway journey. Nevertheless, all travelling is more or less wearisome if long continued, and the railway traveller is sure to be glad when he gets to the end of a long journey. He has seen many interesting sights on the way, but, for all that, after a time he begins to feel hot and dusty, and the continual rattle of the train jars upon his nerves. There are few travellers who do not experience a feeling of satisfaction when their train begins to slacken speed and they know that they are approaching their destination. Every mode of travelling has its own special inconveniences, and the railway traveller, exhausted by noise and dust and want of sleep, is often inclined to think with regret of the old days when travelling was done in a more leisurely manner by river boats and bullock carts. He forgets how slow and expensive such a system of travelling was, and that the travellers were continually in danger of being robbed and even murdered by the bands of robbers who infested the

roads. It is however not necessary to enter into a detailed comparison between the old and new ways of travelling. Discomforts and annoyances have to be encountered on the railway as elsewhere, but the superiority of the railway train over all other kinds of travelling is conclusively proved by the fact that hardly anyone thinks of going a long journey by road or water, when it is possible for him to reach his destination by the railway train.

86. NECESSITY THE MOTHER OF INVENTION.

The ancients used to illustrate the fact that great need stimulates the inventive powers by the story of the raven in a drought. This wise bird, we are told, found water low down in a hollow tree, but was unable to enter the narrow passage that led to the water. In this predicament it would have died of thirst, if it had not thought of raising the level of the water by dropping many stones one after another into the hollow of the tree. The story is a type of the way in which many useful inventions were made in the early dawn of civilisation. The necessity of defence against wild beasts taught primitive man to make flint heads for his weapons and to invent the blow-pipe and bow and arrow. The necessity of obtaining shelter against the inclemency of the weather taught him to build houses and clothe himself in the skins of wild beasts. As life without fire was almost impossible, he invented various ways of producing sparks by the rapid friction of hard pieces of wood. In this way he obtained the means of cooking his food. But at first the art of boiling was beyond his powers, as he had no vessels capable of resisting fire. This difficulty was solved in some cases by the ingenious method of stone boiling. The food to be cooked was placed in skins or wooden vessels containing water, and the water was heated by dropping into it stones heated at a neighbouring fire. In this and in many other ways we may imagine that most of the early inventions of mankind were the result of the pressure of need. We see the operation of the same cause at work wherever man has a severe contest with nature. Thus snowshoes and skates and sledges were invented as means of crossing the snow and ice with which land and sea are covered for the greater part of the year in the extreme north. In India and other countries, where there is a long dry season, necessity teaches the inhabitants to construct tanks capable of containing enough rain water to last through the whole year. The natives of Greenland having no glass make themselves windows of the entrails

of whales and dolphins, and for want of iron nails fasten together the planks of their frail fishing boats with the sinews of the seal. In countries where coal and wood are scarce we find bones and dung used as fuel. Indeed, it would require a large volume merely to enumerate the various ways in which the inventive power of man all over the world encounters the necessities imposed upon him by the harshness or niggardliness of nature. It must not, however, be supposed that, as the proverb we are considering seems to imply, all inventions are due to the stimulus given by extreme need. This is very far from being the case. There are also many wonderful inventions that have been made by men whose chief object was the satisfaction of their intellectual curiosity. It cannot be said that any imperious necessity led to the invention of the photographic camera or of the spectroscope. Even the telegraph and the steam engine, in spite of their immense practical utility, can hardly be regarded as necessities of existence, seeing that the human race managed to do without them so long and never seriously felt the need of them. The fact is that in the complicated system of modern civilisation the greatest amount of inventive work is done by a leisure class, the members of which have plenty of time and money to devote to the work of discovery. The inventions in an early stage of civilisation, which are due to chance and the necessity of living, may be regarded as so many rough stepping stones to the greater inventions eventually arrived at by the methodical investigation of men who at a latter period of history devote their whole lives to scientific study.

87. PROSPERITY BRINGS FRIENDS AND ADVERSITY TRIES THEM.

It is natural that prosperity should attract friendship, or at least the semblance of friendship. The friends of a prosperous man derive many obvious advantages from their connection with him. If their rich friend is hospitable, he invites all who have the privilege of knowing him to pleasant entertainments in his fine house and beautiful grounds. At these social gatherings a large number of agreeable and clever persons assemble, determined to do what they can to repay their host's hospitality and secure for themselves future invitations by promoting the general cheerfulness. The rich man has also many opportunities of conferring more material benefits on his friends. When they are poor, he can relieve their necessities by supply-

ing them with money or helping them to obtain lucrative appointments. Also from a feeling of vanity most men take a great deal of pleasure in being seen frequently in the company of the rich and powerful. Thus there are many motives by which men are urged to cultivate the friendship of the prosperous. But when the rich man loses his wealth, or the powerful man is deprived of his power, all the friends, who were attracted only by considerations of self-interest, fall away. They did not love the man himself, but his riches, his hospitality, and the favours he could confer on those who pleased him. Therefore when, owing to a change of fortune, he loses the power of conferring benefits, and is himself in need of the help of others, they leave him and seek more profitable friendships. By their conduct they show that they were not real friends, but only pretenders to the name. The true friend is constant in evil as in good fortune, and remains faithful until death. Thus it is that friendship is tried by adversity, as gold is tried by fire, and it is one of the consolations of adversity that it gives us the satisfaction of knowing that those who cultivate our friendship are not self-seekers acting with an eye to their own advantage, but true friends who love us for ourselves. History and fiction give us many instances of friends tried by adversity, some of whom were found wanting in the hour of trial, while others showed their genuine worth. In Shakespeare's *King Lear*, Kent and the Fool are fine examples of faithful friendship rising superior to fortune, and in the former character the poet shows how a true friend can in adversity return good for evil unjustly inflicted upon him by his powerful friend before the hour of misfortune came upon him. We have the exact opposite of such a character as that of Shakespeare's Kent in the famous Bacon. This great philosopher requited the kindness he had received from his friend and benefactor, the Earl of Essex, by attacking him in his hour of adversity, and even went so far as to blacken his memory after his death. It is on account of this base desertion of his friend that he has been deservedly branded for all time as the "meanest of mankind."

88. AN EVENING WALK BY THE SEA SHORE.

"After a hard day's work nothing is more refreshing than a quiet walk along the shore of the sea. While the exercise is good for our bodies, the presence of the ocean seems to have a peculiarly tranquillising influence upon our minds. Every sight and sound inspires a spirit of

rest and peacefulness, and the effect is enhanced by the absence of the sights and sounds to which we have been exposed throughout the day. It is a delightful change, after escaping from the noisy bustle of our daily work, to hear the ceaseless music of the waves, and to breathe the fresh sea breezes instead of the vitiated atmosphere of office or class room. During our walk along the margin of the sea we enjoy the view of the broad expanse of waters spread out before our eyes, an unfailing source of delight to anyone capable of appreciating the beauties of nature. For the ocean in all its changeful moods never ceases to be beautiful, and is especially beautiful at the hour of sunset. The spectacle presented by the setting sun, as it sinks beneath the ocean wave, is one of the greatest charms of an evening walk by the sea shore. In India for the greater part of the year the clouds, whose fantastic shapes and brilliant hues add so much to the beauty of an English sunset, are wanting. But even in a cloudless sky, when "the broad sun is sinking down in his tranquillity" and "the gentleness of heaven is on the sea," the spectacle presented to the eye is full of calm beauty. For some time after the sun has set, the sky is suffused with delicate tints of colour, until the first stars begin to appear on its darkening surface, and day finally gives place to night. In the beginning and the end of the monsoon we have splendid specimens of cloudy sunsets, such as surpass the most vivid descriptions given by English poets, and would, if faithfully depicted on canvas, be condemned as exaggerated representations of nature. At this time of year, while the evening sky is still of an intense blue, the clouds are tinged with gold, and purple, and all the colours of the rainbow, and the sea beneath repeats the brilliant colouring of the sky and the clouds above. From such a revelation of the beauties of nature the poor man derives as much pleasure as the choicest collection of paintings and sculptures and other works of art affords to the millionaire. Indeed, when we look with reverent awe upon the sea and sky at the hour of sunset, it does not seem strange to us that the great powers of nature were once worshipped as gods; and the tranquillising effect that the sea, especially in the evening, has upon the spectator, enables us to understand how the ancients found it natural to go to the shore and pour out their sorrows to the sea, when their hearts were overburdened with care and no mortal being seemed capable of giving consolation,

• 89. COMMERCE AS A MEANS OF CIVILISATION.

The history of the world proves how much commerce promotes intellectual and material progress. The civilisation of the ancient Greeks and of the Phœnicians rested almost entirely on a commercial basis. It was chiefly owing to their commercial enterprise that civilisation established itself firmly along the shores of the Mediterranean sea, and extended itself inland wherever the productive wealth of any country was accessible from the sea. In the history of modern Europe we can trace the same close connection between commerce and civilisation. Manufactures, arts, and sciences began to flourish in the small republics of Italy in the Middle Ages, when they secured by their favourable position the monopoly of the trade with India and the East. Afterwards, when the discovery of the route to India by the Cape of Good Hope opened up the Eastern seas to Portugal, Holland, and England, these countries made great progress in civilisation. At this time Scotland was a poor and backward country torn by internal dissensions, which allow little time for the cultivation of the arts of peace. By the union she obtained a share in the commerce of England with the Old and New World, and, being thereby enabled to devote to manufactures and trade the energies that had formerly been wasted in savage civil wars, immediately took a high rank among the most progressive nations. If we turn to other continents, we find commerce still acting as the pioneer of civilisation. It is chiefly due to commercial enterprise that America was discovered, and that the great continent of the West, most of which was formerly occupied by savages, came to rival the older civilisation of Europe. In Asia commerce with Europe has introduced Western ideas and Western inventions into India and Japan, and has even done something to urge the great empire of China into the path of progress. If we ask how commerce, the ruling principle of which is not benevolence but self-interest, has done so much to ameliorate the condition of mankind all over the world, the question is not very difficult to answer. If a country has no commerce, the inhabitants have to live on the products of the soil, and the rich, having nothing else to do with their wealth, spend it upon bands of warlike retainers, by whose help they engage in war with their rivals. But, when traders introduce the products of distant countries, the wealth of the country can be used in a way more satisfactory to its possessors, who soon acquire

a taste for foreign luxury and refinement. In order to have the means of gratifying this taste they do all they can to utilise the productive powers of their own country, and in this way agriculture is improved and new industries are started, some of which are rendered possible by the importation of foreign materials. Thus it was impossible for England to engage in the manufacture of cotton and silk, until these materials were imported from the distant shores of India and America. When commerce is well established in a country, large fortunes are made, and the merchant princes encourage by their patronage every kind of refined luxury. Some of the members of their families, who have no occasion to work for their living, form a leisure class and devote their energies to literature and science. The progress of knowledge is still further stimulated by the communication of ideas between different parts of the world. English merchants introduce European ideas into India, China and Japan, and bring back to their native country knowledge of Oriental literature and art. The communication of ideas brought about by international commerce explains to a large extent the rapid progress of modern invention. Gunpowder, printing, and the magnetic compass are said to have been invented in China many centuries before they were known in Europe, but, owing to want of intercourse with the outer world, China kept her great inventions to herself and failed to recognise their immense importance. Had the knowledge of these discoveries been rapidly spread over the world by the ships of traders, the course of civilisation would have been greatly accelerated. In modern times there is, owing to international commerce, such a free intercourse between nation and nation that every new discovery benefits not merely the country of its origin but the whole world. This also leads to new developments of the idea of the original inventor. An invention made by a scientific man in England may be almost immediately improved in quick succession by other clever men in America, France and Germany. In all these ways commerce promotes the cause of civilisation, indirectly by increasing wealth, and more directly by enabling the nations of the world to make full use of the intellectual and material wealth of one another.

90. INDIAN AND ENGLISH PROVERBS.

It is commonly believed in India that proverbs were invented by idiots. If this was the case, the idiots of

India in the past must have been richly endowed with practical shrewdness. Indian proverbs do not as a rule inculcate a high strain of religion and morality, but the maxims of prudence they contain exhibit great sagacity and keen insight into the characters of men and women. Many of these maxims mutually confirm and are confirmed by the proverbs of England and other nations. A Latin proverb tells us to make speed slowly, and an English proverb says, "The more haste the less speed, as the tailor said to his long thread." These two proverbs have for their Indian equivalent, "A hasty man returns twice before he reaches his destination," an observation the truth of which has been frequently exemplified in everybody's experience. An English proverb tells us to "cut out our coat according to our cloth;" in India we are warned to "stretch our feet according to our bed." The uselessness of "crying over spilt milk" is expressed in India without a specific illustration by the general precept that "one should not lament over what has happened." Sometimes, on the contrary, the Indian proverb gives the illustration, and the English the general precept. For instance, English proverbial wisdom reminds the dilatory that "delays are dangerous," and warns them not to "put off till to-morrow what they can do to-day," the evil of which is exemplified in India by the case of a foolish man who "when his house has caught fire begins to dig a well." The folly of "casting pearls before swine" is in this country compared to placing "a looking-glass before a blind man," or ridiculed by asking, "What taste has an ass for sugar?" In India, to warn us against being misled by externals, we are reminded that "everything that is white is not milk," and that "everyone who is black is not the devil's brother-in-law," which are equivalent to the common English proverb, "All that glitters is not gold." The belief that "speech is silver and silence is golden" is expressed by an epigrammatic Gujarati adage: "The wise man speaks once, the fool at once." The danger of "falling between two stools" is in India brought home to us by the saying that "the guest of two houses will be hungry." Another proverb bearing on the subject of hospitality points out the folly of overstaying our welcome. "A man," we are told, "is a guest on the first day, on the second day he is not cared for, and if he stops on the third day, he is a senseless man." If no English equivalent readily presents itself expressing the truth conveyed in this proverb, it must not therefore be supposed that Indian hospitality is more easily exhausted than English hospitality. No doubt

in England and all over the world, even among the Arabians; hospitality is often overtaxed by too long visits. Sometimes the truth conveyed in India by a proverb is in England exemplified by a typical character. Sydney Smith gives an amusing account of an old lady called Mrs. Partington who, when the sea flowed into her house, tried to sweep it out with a broom. Henceforward the struggle of Mrs. Partington and her broom against the Atlantic Ocean became the type of the folly of using ridiculously inadequate means to hinder the irresistible course of events. Such ineffectual efforts as those made by Mrs. Partington are ridiculed by two Indian proverbs of which one says, "Before a gale the breeze from a fan has no effect," and the other asks, "Would the sea-gull support the sky if it should fall?" Mark Tapley, in Dickens's *Martin Chuzzlewit*, who found subject for self gratulation in the dismal swamps of Eden, has his equal or superior in the Indian woman who is supposed to say, "It is just as well that my husband has been carried away by a tiger; for he is saved from much forced labour." The more we compare English and Indian proverbs, the more we recognise the close similarity between the popular opinions of the two peoples on all ordinary questions of practical wisdom. However much difference there may be between the manners and customs and between the individuals of the two nations, there is a wonderful agreement between the judgments arrived at in India and England on matters of everyday life by the majority of the common people, whose opinions have been handed down from generation to generation in the form of popular proverbs.

91. CHARACTERISTIC INDIAN PROVERBS.

While a large number of Indian proverbs inculcate rules of practical life, such as are common to the proverbial philosophy of other countries, some of them express religious and social ideas peculiar to India, and almost all of them contain allusions to the characteristic features of Indian life. Several Indian proverbs refer to the divine honours paid to great rivers. We learn from one that "all the stones of the Nurbudda are gods." If we are extremely fortunate, it is said that "we have bathed in the Ganges" or that "the Ganges flows into our house." The sacredness of the cow is expressed in the proverb that tells us that "the cow feeds on grass, but even her tail is worshipped." Idol worship affords a striking instance of the discipline of tribulation in the proverb, "Without

being hammered, the stone cannot become a god." There are many proverbs referring to the restrictions of caste. The typical instance of an absurd request is "to ask a Brahmin to kill a snake." "Water, stone, and leaves tremble to see a Brahmin" is an allusion to the frequent ablutions of that caste and their practice of using leaves as dishes for their food. The common caste rule against receiving food or drink from the member of an inferior caste is illustrated by a proverb that says, "First to drink the water, and then to ask the caste is like giving your daughter away and then enquiring about the family." In both cases, if a mistake has been made, the evil is irremediable. There are many superstitious proverbs warning us against certain actions. It is unlucky to wear new dresses on Monday, new shoes on Saturdays, and new *dhotars* on Tuesday. To bake *dhancee* on Tuesday or Sunday is to invite misfortune. A large number of proverbs refer to social customs and the internal arrangements of a Hindu household. The custom of the maternal uncle bringing the bridegroom to the place of marriage explains how it is that "A squinting uncle is better than no uncle" comes to be the Hindu equivalent for "Half a loaf is better than no bread." The misery of widowhood is expressed by the saying put into a widow's mouth. "When my husband lived, I was under a benevolent ruler; when the son succeeds to the throne, I am under the rule of a boot." "The serpent in the well sleeps at ease, and the son whose father is alive" indicates the unhappy lot of an orphan. Several proverbs illustrate the subjection of the young bride in her new home to the mother-in-law, who often uses her power tyrannically. "Get a daughter-in-law and take rest. Let me spin and you grind the corn." This cynical piece of advice shows that the daughter-in-law has the lion's share of the work. The same fact is indicated by another proverb, which says that "in the month of *Posh* the mother-in-law is very angry, while the wife is contented." This is because *Posh* is a winter month; in the short days of which much work cannot be got out of the young wife. One or two proverbs relate to the practice of boring the ear for earrings. "Anybody else but the mother will pierce the ear" is an expression of the tenderness of a mother's love. A Behar proverb, "You must eat this sugar and have your ears bored," shows how sweetmeats have to be given to induce a child to undergo the necessary operation. Numerous proverbs refer to the eating of sweetmeats. A wise maxim against excess in pleasure is conveyed in the Guj-

arati proverb, "If you want to eat the whole of a *laddu* at a time, you will not be able to take even a half of it." A *laddu* is a sweetmeat which is a great favourite among the Hindus. As *ghee* is better for cooking purposes than oil, the preference often given to strangers is expressed by saying, "The family chaplain's pudding is cooked in oil, a stranger's in *ghee*." Another indication of the value attached to *ghee* is that "eating plantains and *ghee*" is equivalent to luxurious living. But it would take a volume to exhaust the number of proverbs drawing illustrations from Indian manners and customs. Let us conclude with one in rather a higher strain referring to the universal practice of chewing betel-nut. A Canarese proverb which reminds us that "the honour lost for a betel-nut cannot be recovered at the cost of an elephant" is an impressive warning to those who are inclined to trifle with their good name.

92. AMBITION.

It is at first sight strange to find the different estimates that have been given of this passion by different writers. Milton in a celebrated passage speaks of the longing for fame as an "infirmity of noble minds," and represents it as raising the soul of man to "scorn delights and live laborious days." But another less illustrious poet sings in a different strain—

"Ah! curst ambition to thy lures we owe
All the great ills that mortals bear below;
'Curst by the hind when to the spoil he yields
His year's whole sweat and vainly ripened fields;
'Curst by the maid, torn from her lover's side,
When left a widow, though not yet a bride;
By mothers curst, when floods of tears they shed,
And scatter useless roses on the dead."

These two views of ambition, though seemingly contradictory, are nevertheless reconcilable. Ambition according to circumstances may cause widespread ruin or may powerfully contribute to the peaceful progress of the human race. Its less beneficent aspect is more familiar, because the instances of it are celebrated in the world's history. When men of great military or political genius are moved by ambition to "wade through slaughter to a throne," and to use the great power with which they are invested as a means of subverting the liberties of their own countrymen or of surrounding nations, the tremendous devastation caused by the passion is so conspicuously manifested that it cannot be overlooked. The immense amount of evil wrought by the ambition of such men as

Napoleon and Louis XIV. is apt to blind us to the good effects produced by large numbers of less celebrated men, who collectively have been roused by ambition to do much benefit to the world. The bad effects of love of fame are chiefly confined to the few exceptional characters who guide the destinies of great nations. In the vast majority of instances ambitious men have to content themselves with such power and distinction as they can gain by doing good service to their country and their fellow-men. Thus the ambitious poet tries his best to win fame by writing good poetry. Milton tells us how he trained himself by hard reading and a pure life to gain the power of leaving "something so written to after times as they should not willingly let it die." We should never forget that ambition led to the production of *Paradise Lost* and of many other noble literary works as well as to the horrors of Napoleon's retreat from Moscow. But it is not only in literature that ambition produces good results. It also inspires the engineer to build good bridges, the architect to plan noble cathedrals, and the painter to rival the old masters. In still humbler walks of life we find ambition inciting the tiller of the soil, the tailor, the cobbler, and the mason to distinguish themselves by doing good work. If the calculation could be made, it would probably be found that the aggregate of good due to ambition working upon the minds of an immense number of men, who have failed to achieve world-wide fame, but sought such distinction as was within their reach, is greater than all the misery caused by the ambition of those great conquerors, whose victories are written in blood on the pages of history.

93. DREAMS.

Dreams are very different from waking life, but it is extremely difficult clearly to define in what the difference consists. When we are dreaming, we are nearly always convinced that we are awake, and in some cases real experiences have been mistaken for dreams. The latter mistake forms the subject of a celebrated Spanish play called *Life a Dream* and of an amusing story in the *Arabian Nights*, in which a poor man is for a jest treated as a mighty monarch, and it is contrived that he should afterwards think that all the honourable treatment he had actually received was merely a vivid dream. Sometimes, even after waking, we may be doubtful whether our dream was a reality or not, especially if we happen to fall asleep in our chair and do not remember the circumstance of having fallen to sleep. Of course this doubt can only arise when

there has been nothing in our dream that seems impossible to our wakened mind. It is, however, only in rare cases that a dream exactly copies the experience of our waking hours. As a rule in our sleep all kinds of events seem to happen which in our waking hours we should know to be impossible. In our dreams we see and converse with friends who are at the other side of the world or have been long dead. We may even meet historical or fictitious characters that we have read about in books. We often lose our identity and dream that we are some one else, and in the course of a single dream may be in turn several different persons. Space and time to the dreamer lose their reality. It is possible in a dream that lasts a few seconds to appear to have gone through the experience of many years. The limitations of space may also vanish into nothing, so that we seem to travel to the most distant parts of the universe with the rapidity of thought. Our imagination gains in some cases such complete control over our reason that we can contemplate all such contradictions to our ordinary experience without the least feeling of wonder. But this is not always the case. It is impossible to assert as a universal rule that in a dream nothing, however extraordinary, can surprise us. Sometimes dreamers do have a feeling of wonder at their strange experiences. Nor can we say that the moral reason loses all control in our sleep. It does indeed sometimes happen that good men in their dreams seem to do without the slightest compunction horribly wicked deeds, but, on the other hand, even the dreamer sometimes hears the voice of conscience. The origin of dreams may in many cases be traced to internal or external causes. Nightmare is frequently due to indigestion or ill-health. When a dream is connected with an external cause, it is often possible to trace some resemblance between the cause and the effect, although our imagination effects a great dream fabric on a very small foundation. Instances are quoted of a dreamer who dreamt that he was wandering through regions of polar ice and woke up to find that he had kicked off his bed clothes, and another who, going to sleep with a hot bottle at his feet, dreamt that he was walking over the crater of a volcano. The sound of a whistle heard at the moment of waking may make us dream of a long continued struggle to catch a railway train on the point of starting. In other cases a dream originates in something that the dreamer saw or was thinking about just before sleep came upon him. Coleridge once fell asleep in his chair after reading how Kubla Khan ordered a palace to be made. The idea worked upon his imagin-

ation, and the consequence was that he composed a fine poem in his sleep. When he woke up, he remembered perfectly the lines that had presented themselves to his mind in the form of a dream, and he immediately began to write them down. Unfortunately he was interrupted in the middle of his task by a visitor, after whose departure he could remember no more, so that the poem is only a fragment. Not only the imagination but also the reason has been known to do good work in dreams. There are instances of mathematicians solving in their sleep problems that they had vainly puzzled over when awake. All the facts that we have been considering are so various that they chiefly illustrate the extreme difficulty of making any general statement about dreams. They show that in many cases dream-life is very different from real life, and that in other cases the mind of a sleeping man works much in the same way as if he were awake. Perhaps the only definite general statement that can be made on the subject is that imagination even in sleep cannot originate anything, although it has an almost unlimited power of uniting together in more or less unusual or even in impossible combinations what we have actually experienced.

94. HINDU FESTIVALS.

Of the many festivals celebrated in the course of the Hindu year, three of the most popular are Coconut Day, Ganesh Chaturthi, and the Diwali. The first of these three festivals is held in August, and is intended to mark the end of the monsoon. It derives its name from the fact that the principal part of the ceremony of the day is the presentation of cocoanuts to the god of the sea, after which act of propitiation the fishing boats may once more spread their sails over his domain. In the afternoon of this feast day great crowds pour out of the narrow streets of the native town and make their way to the sea-shore, bearing in their hands cocoanuts covered with gold leaf, which are thrown into the waves. As a matter of fact the gifts intended for the sea-god generally fall into less exalted hands. The majority of them are picked up by half naked boys, who lie in wait all along the sea and sacrilegiously scramble for the offerings of the pious worshippers. On the festival of Ganesh Chaturthi also large crowds of Hindus collect on the shores of Back Bay. This holiday is celebrated in honour of the birth of Ganesh or Ganapati. The image of the god with the head of an elephant, having been made of clay and ornamented with bright colours, is kept for a day or two in the house, where its worshippers

adore it with offerings of sweetmeats. Then Ganapati is placed in a palanquin bestrewed with flowers and is escorted to the sea with music and dancing. The groups of worshippers perform, as they move on with the idol to the sea, a monotonous dance, in which the dancers alternately bend to the ground and rise again, chanting all the while a formula in honour of the god. All the avenues leading to the Kennedy Sea Face and Chowpatti are thronged with companies of Ganapati's admirers following each other in the order prescribed by the police. When they reach the shore, Ganapati in his palanquin is consigned to the care of one of the naked men, who are waiting at the sea-side, eager to earn a little money by taking the god far out into the sea. With Ganapati's immersion in the waves the ceremonies in his honour are concluded, and his worshippers disperse to their homes. The Diwali or feast of lamps is held at the beginning of the Hindu commercial year in honour of the goddess Lakshmi. At this festival Hindu merchants and shopkeepers open new account books with religious ceremonies and illuminate their houses at night. The extent and brilliancy of the illumination may be regarded as a rough measure of the amount of commercial prosperity enjoyed during the past year. The Diwali illuminations are to be seen in their full splendour in Bombay, the high houses of which are lighted up from top to bottom with lights of all kinds, from the humble tumbler *batti* to the most gorgeous chandeliers. Inside the brilliantly illuminated rooms the occupants may be observed clothed in new garments and enjoying the festive scene. Large crowds of spectators throng the narrow streets to admire the spectacle of night turned into day by the number and brilliancy of the artificial lights, and the air is thick with the dust raised by bullock carts, carriages, and pedestrians. The people in the streets are docile and good humoured, and it is rare to see a single instance of drunkenness in the largest Indian crowd, so that the police have not much difficulty in preserving order.

95. POLITENESS.

Politeness has been well defined as meaning benevolence in trifles. Like benevolence on a larger scale it includes a feeling in the mind as well as the performance of those outward actions by which that feeling is manifested. The internal feeling, which is an essential part of true politeness, is the same all over the world, however much its manifestations may differ. It is the desire to put those whom we meet perfectly at their ease, and save them from

every kind of petty discomfort and annoyance. Benevolence in its ordinary sense implies love of our fellow-men and a desire to do all we can to promote their permanent happiness. The limited part of benevolence called politeness only requires an inclination to make them happy temporarily, while they are in our presence, and when this can be done without any sacrifice on our part or only with a slight sacrifice of personal comfort. It is possible that politeness may be dissociated from general excellence of character, as in the case of Charles II., who exhibited his remarkable urbanity of manner even on his death-bed by apologising for being "a most unconscionable time dying." In certain cases there may even be a conflict between politeness and ordinary benevolence. For instance, a doctor may by politely sacrificing his place in a conveyance to a lady arrive late at a sick bed where his presence is urgently required. In such cases, of course, politeness should yield to the higher obligation. The particular actions in which politeness is manifested differ according to circumstances and according to the customs of different countries. As long as society recognises distinctions in rank, politeness requires us to show marks of respect to our superiors, that are not expected in the presence of our equals and inferiors. Different rules of behaviour have to be observed, according as we are in the street or in the drawing-room, at home or at school, in the company of friends or of strangers. There is also to be considered the great diversity of social etiquette which distinguishes one country from another. A polite Frenchman in his own country raises his hat to a shop girl when he enters a shop, but if he did so in England, he would be laughed at, and the object of his polite attention would not improbably resent his conduct. The difference in these matters is so great between the East and the West, that it is very difficult for Europeans and Indians to meet in social intercourse without unintentionally offending one another. In such circumstances a more liberal interpretation of the rule of politeness requires a large amount of mutual indulgence. Politeness, besides being a duty that we owe to others, is a valuable possession for ourselves. It costs nothing, and yet may in many cases bring much profit. The great advantage of this excellence of conduct was very clearly expressed by Dr. Johnson, when he said that the difference between a well-bred and an ill-bred man is that one immediately attracts your liking, the other your aversion. "You love the one," he observes, "till you find reason to hate him; you hate the other till you find reason to love

him." In this way the well-bred man has in his politeness, what is equivalent to a valuable letter of introduction, that recommends him to every one with whom he comes into contact.

96. NOTHING VENTURE, NOTHING HAVE.

"Nothing venture, nothing have" means that we cannot expect large profits, unless we are willing to run the risk of losing something. This saying is often used as an argument in favour of gambling, because the gambler by running the risk of loss obtains the chance of gain. But, although we cannot expect great profits without the risk of loss, it does not follow that it is reasonable to risk our money on the gambling table. Gambling takes a large amount of valuable time and the excitement of it exhausts the brain more than most kinds of brainwork. Surely it must be clear that to waste so much time and so much brain power without the certainty or even the probability of adding to one's wealth is the height of folly, even if we leave out of account the bad effect that gambling has upon the moral character. No one should ever purchase the chance of gain by the risk of loss, unless he has good reason to believe that the chance of gain exceeds the risk of loss. In lotteries and in other kinds of gambling, in which the element of skill does not affect the result, either the gambler's prospects of gaining and losing are exactly equal, or else, as more often happens, he is more likely to lose than to gain. For the sake of illustration let us consider the case of a lottery for a hundred rupees, in which there are ten tickets costing ten rupees each. In this case each purchaser of a ticket has a tenth of a chance of winning one hundred rupees, for which he pays just the value of that chance, namely, ten rupees. As a matter of fact in almost all lotteries a large percentage of the value of the tickets goes to pay the expenses of management, so that the subscriber's chance of a prize is considerably less in value than the sum he pays for his ticket. A sensible business man would not care to speculate on such terms. He is, however, quite willing to undergo a small amount of risk, when there is a favourable prospect of thereby obtaining large profits. The shopkeeper or merchant knows well enough that some of the goods he buys may deteriorate in value before he can find a purchaser for them, and that it is quite possible that he will in the end have to sell them at a loss. But he has reasonable grounds for trusting that in the course of the year his profits will, to a considerable extent, exceed his losses, or else he

would try some other means of earning a livelihood. There is, indeed, as indicated by the proverb we are considering, a close proportion between gain and risk. In the first place the gain obtained in any mercantile speculation is divided among the partners according to the quantity of capital subscribed. Other things being equal, the partner who risks two lacs of rupees in a business will receive twice as large a share of the profits as a partner who only risks one lac. If we compare different speculations, we find that, where there is much danger of loss, there is a prospect of correspondingly great gain. If you lend money to an unstable South American Republic, you will be in great danger of losing both interest and capital, but in compensation you may get interest for several years at the high rate of twenty per cent. On the other hand, while the holder of British Consols is secure against heavy loss, he gets interest for his money at the rate of less than three per cent. The clever man of business is better able than his rivals to calculate the risk of any particular speculation, and by his superior knowledge increases his wealth. He plunges boldly into some speculation which he knows to be less dangerous than it is supposed to be by the world at large, and so gains large profits though not without risk of loss. It must, however, be remembered that to make such venturesome speculations with success requires the highest intellectual capacity on the part of the speculator.

97. INFLUENCE OF CLIMATE ON CHARACTER.

A certain amount of cold seems to be essential to vigour of body and mind, but to produce this good effect it must not be excessive. The continual presence of snow and ice all through the year in the regions near the North Pole, by reducing all nature to one dead level of uniformity, stunts the mind, and, by refusing man variety of food and variety of bodily employment, stunts the body also. The long night, lasting for half the year, in which the inhabitants of the extreme north are condemned to unavoidable inaction, tends to produce the same effect. Thus it is that among the Greenlanders and Laplanders, though they live along the fringe of European civilisation, no distinct intellectual or moral progress marks the course of centuries. They show great skill in hunting the seal and in the few other industries that the intense cold allows them to practise; but their manners and customs are those of savages. It is in the temperate countries of northern Europe that the beneficial effects of cold are most clearly manifest. A cold climate seems to stimulate energy by

acting as an obstacle. In the face of an insuperable obstacle our energies are numbed by despair; the total absence of obstacles, on the other hand, leaves no room for the exercise and training of energy; but a struggle against difficulties, that we have a fair hope of overcoming, calls into active operation all our powers. In like manner, while intense cold numbs human energies, and a hot climate affords little motive for exertion, moderate cold seems to have a bracing effect on the human race. In a moderately cold climate man is engaged in an arduous, but not hopeless struggle, with the inclemency of the weather. He has to build strong houses and procure thick clothes to keep himself warm. To supply fuel for his fires he must hew down trees and dig coal out of the bowels of the earth. In the open air, unless he moves quickly, he will suffer pain from the biting wind. Finally, in order to replenish the expenditure of bodily tissue caused by his necessary exertions, he has to procure for himself plenty of nourishing food. Quite different is the lot of man in the tropics. In the neighbourhood of the equator there is little need of clothes or fire, and it is possible, with perfect comfort and no danger to health, to pass the hvelong day stretched out on the bare ground beneath the shade of a tree. A very little fruit or vegetable food is required to sustain life under such circumstances, and that little can be obtained without much exertion from the bounteous earth. We may recognise much the same difference between ourselves at different seasons of the year as there is between human nature in the tropics and in temperate climes. In hot weather we are generally languid and inclined to take life easily, but, when the cold season comes, we find that we are more inclined to vigorous exertion of our minds and bodies. The energy produced in cold climates by the continual struggle with nature has the further effect of inspiring a spirit of sturdy independence that refuses tamely to submit to oppression. "Wherever snow falls," Emerson remarks, "there is usually civil freedom." The shortest survey of the political condition of the various countries of the earth gives support to his generalisation. We find most civil liberty in such cold countries as Canada, the United State of America, the United Kingdom, Australia and Japan. There is one great exception in the Russian Empire, but even among the Russians a violent spirit of liberty is being developed, which must in time burst the chains of despotism.

98. LUXURY.

Luxury may be defined as indulgence in such costly pleasures as magnificent equipages and furniture, splendid dresses, exquisite food, and old wine. The rich Romans at the end of the Republic and under the empire were famous or notorious for their extravagant luxury. They spent fabulous sums on sumptuous banquets and drank wine out of gold cups studded with precious stones. The wealth they had acquired by the conquest of the world was squandered in the purchase of magnificent villas, Greek works of art, Babylonian carpets, and slaves carefully educated to minister to all their pleasures. In the Europe of the early Middle Ages, except in Italy, the rich had few opportunities of wasting much money on luxuries, as owing to want of commerce every nation had to content itself for the most part with its own productions. So the great nobles in England, France, and Germany spent their surplus wealth on the building of strong castles and the maintenance of numerous retainers. But with the spread of commerce at the time of the renaissance a taste for luxury was developed, such as we see exemplified in the famous Field of the Cloth of Gold, where many French nobles are said to have carried their manors on their backs. Owing to the increase of trade and progress in the mechanical arts, the desire for comfort has become much more general during the last two or three centuries, and many things that in the fifteenth century were regarded as luxuries are now necessities of life which even the poorest labourer could not forego without feeling a sense of deprivation. In England and in America we hear of immense sums of money being spent on the pleasures of the intellect and of the senses, and the cultivation of luxury in the nineteenth century probably exceeds the most lavish expenditure of all previous periods of the world's history. Inside the strong castles of the old English barons there was far less of comfort than is to be found in a middle class house of the present day. The wealthy and refined successors of the hardy warriors, who carried the red cross of England into the heart of France, live in a style of luxury that would be condemned as effeminacy, if it were not often combined with love of field sports and great political energy. Let us consider for a moment Penrhyn Castle, one of the many palaces of the English aristocracy lately described in successive numbers of the *Illustrated London News*. Although built in the nineteenth century, in external appearance it resembles an old Norman Castle.

But the interior is as different as possible from anything ever dreamt of by the old Norman nobles. The walls of the dining-room, on which hang priceless paintings of the Old Masters, are ornamented with a magnificent carved dado, and the ceiling is all brown and gold. Still grander is the drawing-room, the fan-shaped arches of the ceiling of which are described as glistening with gold. The walls of crimson and gold in this room are so magnificent that the finest pictures would only obscure their magnificence. Next to the drawing-room is a small room called the ebony room, because the fire place is made of black marble, the furniture of black wood, and magnificent mirrors are set in black arches. The costly tapestry on the walls is in different shades of brown, and the richly embossed ceiling is white. In rooms, such as these, the aristocracy of England assemble on festive occasions, when the splendour of the jewellery and dresses worn by the ladies eclipses the magnificence of the surroundings in which they are displayed. Their robes are of the costliest silk and velvet, and sparkle with diamonds and rubies. Out-of-doors the same luxury prevails. The wife of an American millionaire lately bought a mantle of black fox skin that cost £2,800, and the Empress of Russia is said to possess a fur cloak five times as valuable. The carriages in London, Paris, and New York, move so smoothly on finely constructed springs that their occupants do not feel the slightest jar as they speed through the crowded streets. On the railways the wealthy travel in Pullman cars, which are repetitions on wheels of their own luxurious drawing-rooms, and they cross the ocean in steamers like floating palaces. At the great hotels which they patronise on their travels, they can buy every comfort and convenience that modern science and art have invented. They bathe in marble baths, dine and read by the mellow light of electric lamps, and are saved by hydraulic lifts from the trouble of walking up and down stairs. Such are some of the broader and more striking features of modern European luxury, but they give only a faint idea of the immense variety, of the luxuries that wealth can now purchase in the great centres of western civilisation. The best way to realise this great variety, which distinguishes modern European luxury from the luxury of ancient times and from Oriental luxury, is carefully to observe the shops of London or even, failing that, so much of their reflected glory as may appear in the display of goods made by the European shops in the great commercial cities of India.

99. IS LUXURY AN EVIL?

Two diametrically opposite opinions prevail on this question. According to some, all expenditure on luxury is wicked, while, according to others, every one, who buys expensive luxuries, thereby encourages trade, and deserves to be extolled as a benefactor of the working classes. Both of these two opposite views may be supported by plausible arguments. When a rich man spends a thousand pounds on a picture, it is not unnatural for his poor neighbour to say: "The money spent on this picture might have supplied me with good food and warm clothes for the rest of my life." Or, taking a more comprehensive instance, it may be said that the money spent in the world by the rich on jewellery alone would probably be enough to purchase large and substantial houses for the poor of all nations, who are now homeless or are crowded in the unhealthy slums of great cities. Is it not then cruelly selfish for the rich to spend on their luxuries what would be enough to supply the poor with the necessities of life? Reflections such as these have led many benevolent men to give away in charity all their surplus wealth, only retaining for themselves what is absolutely necessary for their subsistence. Such men deserve all honour for their conduct and for the noble example of self-sacrifice that they set before the world. But the world would hardly be benefited if everybody followed their example. If all luxury were banished from the world, mankind would be reduced to the life of savages. They would be deprived of the pleasures of music, poetry, painting, and the greater part of the earth would be converted into mines, ploughed land, and manufacturing cities full of factories, and with no space left for parks, or flower gardens, or recreation grounds. In a word, nothing would be allowed on the face of the earth that merely gave pleasure, and everything would be estimated by the lowest utilitarian standard. It requires little thought to see that such a state of things would make life intolerable, and degrade men below the level of the brutes. Let us next consider how much truth there is in the opposite view. Does Lord Penrhyn benefit the labouring classes more by spending two or three thousand pounds in wages to the labourers who paint the walls and ceilings of his princely mansion, than if he were to save the money? The superficial observer sees that the money spent on the decoration of the rooms goes straight into the pockets of a large number of labouring men, whereas the money saved is put into a bank and seems

to do no good to anybody but the owner, who presently receives interest from the banker. A moment's reflection, however, shows that money saved and invested benefits the labouring class as much as money spent on personal luxuries. Money invested in a railway pays the wages of the navvies engaged in the construction of the railway, and money put into a bank is probably lent by the banker to a merchant or manufacturer, who without such assistance would not have enough ready money to pay all the labourers he wishes to employ. Thus the miser who saves money benefits the labouring population just as much as the spendthrift who surrounds himself with every kind of luxury. Political economists go a step further, and show that sums of money spent on expensive luxury do not benefit the labouring classes so much as money saved and invested in a company that employs productive labour, and so adds permanently to the wealth of a country. But this is rather too difficult a question to discuss here. It is enough to have shown on the one hand that all luxury is not an evil, and, on the other hand, that the extravagant man, who squanders his money on expensive luxuries, has no right to regard himself as a benefactor of the poor. We must therefore come to the conclusion that in luxury, as in most other matters, there is a golden mean to be observed. It is quite right that the poor should seek a higher standard of comfort and try to secure a moderate amount of luxury for themselves and their families. On the other hand, those rich men who satisfy their excessive love of luxury at the expense of their health and their prosperity, deserve to be severely condemned for their imprudence. But luxury is often something worse than imprudence. A rich man may by continual indulgence in expensive pleasures come to lose all sympathy with his fellow-men, and excite the bitter hatred of the poor by his ostentatious extravagance. In this way he not only becomes a narrow-minded egotist himself, but also, as far as in him lies, embitters the relations between man and man, and helps to make envy, hatred, and ill-will predominate in the world over kindly feelings sympathy, and benevolence. Thus in the great battle of life he ranges himself on the side of evil against good.

100. MIND AND BODY.

Mind and body seem mutually to act upon one another as cause and effect. The commonest way in which the body acts upon the mind is by the organs of sensation. Anything that affects our bodily organs of sensation pro-

duces feelings in the mind. When something presents itself before our eyes or our nose, our mind has a sensation of sight or of smell. When a warm object touches our bodies, we have a feeling of warmth. This action of the body on the mind through the senses is so continual and familiar that we seldom reflect upon it, although in other instances we are surprised that matter should act upon spirit. Such surprise is expressed when a new drug is discovered which temporarily extinguishes the activity of the mind and produces insensibility. Under the influence of ether, chloroform, and laughing gas, patients in hospitals can undergo dangerous operations without being conscious of any pain. This is very wonderful, but not more wonderful than facts of a similar kind with which the world has long been familiar. The temporary cessation of the mind's power of feeling caused by these drugs is much the same as the effect produced by opium and alcohol. It has long been known to the world that opium can fill the mind with fantastic visions very different from those that present themselves to the mind in its ordinary state. Still more familiar are the effects of alcohol in producing cheerfulness in some minds, melancholy in others, and in causing complete insensibility when taken in large quantities. Long continued excess in drinking wine and spirit may even in the end lead to the delusions of insanity. The same effect may also be caused by a severe blow on the head or by sunstroke. The material of the brain is so intimately connected with thought that the slightest injury to it may produce unconsciousness or entirely mar the intellect. Sometimes the effect of such injuries seems to be extremely capricious, as in the recorded cases in which injury to the brain has blotted out the memory of one particular language, or of one particular division of the parts of speech. In all the cases considered above a bodily change is the antecedent and a mental change the consequent. Let us now consider those instances in which a mental change appears to be causally connected with a subsequent bodily change. Of these the most familiar case is voluntary motion, in which the movement of our limbs follows a volition formed in our minds. Almost equally familiar are the involuntary changes in our countenance, which express the emotions of joy, grief, anger, and fear, and, by being frequently repeated, permanently alter the features of the human countenance, so that the skilful physiognomist can read our character in our faces. The state of the mind produces marked effects on the condition of the body. The proverb "Laugh and

grow fat " expresses the scientific truth that cheerfulness helps us to assimilate our food, and it is known that fear has a prejudicial effect upon the digestion. Wonderful cures have been effected by influencing the mind of the patient. It has often been noticed that fear is a predisposing cause of cholera, and that those who have caught the disease are more likely to recover if they do not despair of recovery. The curative effects of confidence were demonstrated some time ago, in the case of another disease, by experiments made with magnets. In a certain hospital it was observed that the application of magnets had a decidedly good effect upon rheumatism. Some one, who suspected the truth, tried, instead of real magnets, pieces of wood coloured and shaped like magnets, and those were found to be equally effectual. This showed that what really effected the cure of the rheumatism was the confidence produced in the mind of the patient, and that the recovery, which was supposed to be due to the power of the magnet, was really a case of what is called faith healing. All the cases we have been considering show that there is between mind and body a very close alliance, so that whatever affects the one may be expected to produce an effect upon the other. From this may be deduced a practical lesson of great importance, which is too often not taken to heart by Indian students. It is that, if we neglect the claims of our body in order to devote ourselves more exclusively to the cultivation of our minds, the ill-health of our bodies will impair our intellectual powers, and it is not unlikely that in the end we may ruin mind and body together.

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